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AN

# ATTEMPT

TOWARDS AN

# IMPROVED VERSION,

A

# METRICAL ARRANGEMENT,

AND AN

# EXPLANATION

OF THE

# *Twelve Minor Prophets.*

BY WILLIAM NEWCOME, D. D.
PRIMATE OF IRELAND.

*Now enlarged and improved with additional Notes,*

AND

A COMPARISON OF THE CHIEF VARIOUS RENDERINGS,

OF

DR. HORSLEY, ON HOSEA,

AND

DR. BLAYNEY, ON ZECHARIAH.

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# PREFACE.

God raised up a succession of prophets among his people for many wise and gracious purposes. They were not only designed to retain the Jews in the worship of the one true God; but to spread the knowledge of him among the neighbouring nations, by the fame of their predictions and miracles. They were a barrier against those prevailing kinds of superstition which consisted in the supposed evocation of departed spirits, and in consulting imaginary local deities, for the purpose of gratifying the natural thirst which all mankind have for the knowledge of futurity. And though the answers which God occasionally vouchsafed to the Highpriest, by a voice from between the Cherubim, were greatly subservient to these ends; yet was it expedient that prophecy should pervade the whole body of the people, and that events should be foretold which from their nature could not be the object of enquiry by the sacred oracle, or at a time when idolatry was so general that these solemn applications to God were wholly neglected. It must also be observed that the attestations given by the prophets to the Mosaic law, their instructions and exhortations, their reproofs and threatenings, were powerful means of preserving the Jews in obedience, and eminent displays of the divine goodness and compassion. Another design in sending the prophets was, that, under the influence of the Holy Spirit, they might * record God's dealings with his people and with other adjoining nations and empires; and might thus transmit to after ages a most

* See 1 Chron. xxix. 29: 2 Chron. ix. 29: compared with 1 Kings xi. 29: 2 Chron. xii. 15: xiii, 22: xx. 34, compared with 1 Kings xvi. 1, 7: 2 Chron. xxxii. 32: xxxiii. 19.



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instructive history of his adorable ways in governing the world. † Josephus asserts that, from the death of Moses to the reign of Artaxerxes, the prophets who succeeded that legislator wrote the transactions of their own times; and that the Jewish historians from Artaxerxes downwards were not esteemed worthy of like credit, because there had not been a regular succession of prophets. This assertion is confirmed by the sacred writers; who mention the names of many prophets as having recorded the affairs of the Jewish nation. A further and most important reason for instituting the prophetic order was, that, by a long series of predictions, the attention of the Jews might be turned to the coming of their Messiah; and that the faith of succeeding ages in that great event might be thus confirmed.

The writings of these prophets bear plain signatures of their divine authority. Examine the books of the Greek and Roman sages; and observe what discordant opinions they contain on almost every point of theology and philosophy. But in the Hebrew prophets there is a wonderful harmony of doctrine for above a ‡ thousand years; unparalleled in the writings of any country. History teaches us that a great number of their prophecies has been accomplished; and we know that some of them are accomplishing at this day. It also peculiarly deserves our notice, that these holy men entertained the most worthy conceptions of the Deity in the midst of an idolatrous nation; and inculcated the supreme excellence of moral duties, when all around them, even the few worshippers of Jehovah himself, were solely intent on ritual observances.

† Contr. Ap. i. 8.

‡ From Moses before Christ about 1500, to Malachi before Christ about 436.

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The writings which these men of God have transmitted down to us will be eminently useful in every age of the Christian church; not only as they contain illustrious prophecies of many events and especially of our Blessed Lord's appearance, but for their magnificent descriptions of the Deity, for their animating lessons of piety and virtue, and for the indignation which they express and the punishments which they denounce against idolatry and vice: which particular topics, among many other instructive and important ones, are treated by them with uncommon variety, beauty and sublimity, and with an authority becoming ambassadors of The Most High.

The Twelve Minor Prophets, as they are commonly distinguished, have been justly deemed as obscure a part of the Hebrew scriptures as any extant. This obscurity partly arises from the nature of the Hebrew language, which is singularly concise, deals much in asyndeta, has few moods and tenses, often omits the preposition, gives various and nice significations to its particles, and as its remains are comprehended in one book, must of course contain words and phrases, about the meaning of which, as they occur perhaps but once, we can only form conjectures from the context or from analogous terms in the sister-dialects. Other causes of the difficulties with which these prophetical writings abound are, the want of historical records for the illustration of many facts to which they refer; the nature of those unaccomplished prophecies which occur in them, and which the event alone can distinctly explain; the peculiar boldness of their figures and abruptness of their transitions; and, above all, the many corruptions which deform the present text. These errors of transcribers arise either from sources common to all books of remote antiquity, or from some which are proper to the Hebrew language; such as, the

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similitude of many letters, and the consequence of a mistake in the radical ones, which generally corrects itself in the western languages, and as generally forms a new Hebrew word, because the roots are mostly triliteral and often consists of the same letters differently arranged.

But though patient investigation and critical skill are necessary to combat these difficulties, they are by no means invincible; as the ignorance of some, and the prejudices of others, have studiously represented them. They are happily counterbalanced by peculiar advantages. As Hebrew derivatives frequently branch off from the leading idea of the root, this property of the language leads to a just and elegant manner of ascertaining their sense. Examples of this perpetually occur in Taylor's Hebrew concordance: but there is still ample room for the sagacity and industry of every competent enquirer. The characteristic style of the Hebrew poets, who delight in subjoining to one proposition a corresponding clause which has an equivalent or opposite sense, affords frequent explanations of obscure passages by the parallelism. The similar structure of many connected hemistichs occasionally serves to rectify the Masoretic punctuation, and to give the sentence a beautiful turn. The sister languages determine the precise meaning of many words and phrases; and teach us to estimate the force of many daring figures. The ancient translators and paraphrasts open fruitful sources of criticism. Excellent lexicons and concordances facilitate the prosecution of philological enquiries. Many commentators have considered the sacred writings in different views, according to their taste and genius: and though the name has been disgraced by a number of hireling compilers, yet no competent critic has carefully studied the scriptures for himself without smoothing the ruggedness of the way to those

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who follow him. It must also be observed that the sacred books constantly receive new light by the encreasing number of authentic travels to the east; where ancient customs are invariably retained. The collation of Hebrew MSS. by the late learned and indefatigable Doctor Kennicott, a fit instrument in the hands of Providence for planning and executing this great work, forms an invaluable accession to our external helps. It will appear in the following notes that the variations furnished by MSS. are corroborated by the ancient versions; and therefore that these principal aids in our critical researches bear mutual testimony to their respective authority. The MSS. make it probable that the versions faithfully represent the text from which they were formed; and the versions tend to prove that the present readings of MSS. are not mistakes of transcribers, but actually existed in certain ancient copies. The various lections, noted in the course of this work as worthy of nice attention, amount to more than one hundred; and of these about forty may be ranked in the class of very material ones: and yet the books explained do not form a fourteenth part of the Hebrew scriptures; and the collations were not minutely examined throughout, but inspected when difficulties arose.

However, there is still abundant reason for extending our helps in so important and difficult a study as that of the Hebrew scriptures. We want a collation of all the Hebrew MSS. in every part: a great § number having been examined by Doctor Kennicott, or his coadjutors, only in select places. It is also desirable that the ancient versions and paraphrases should be collated with all the MSS. extant; that each should be printed apart, with an arrangement of the various readings at the foot of the

§ 349. See Diss. gen. p. 94—108.

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page; and that a scrupulously faithful interlineary version should be given of those in the eastern languages. In the following pages, the reader will have occasion to observe how materially the Aldine edition and the ‖ Pachomian MS. of the lxx differ from the Alexandrian and Vatican copies: and it will appear, by extracts from Sixtus Quintus's edition, that there are rich treasures in the Vatican library, relating to this venerable translation, which still remain unexplored.

The learned world has been lately informed that the most useful part of Origen's hexapla and tetrapla, in a Syriac version, is now extant in the Ambrosian library at Milan. This MS. contains, of the canonical scriptures, the Psalms, Job, Proverbs, Ecclesiastes, the Song of Solomon, Isaiah, Jeremiah and the Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. It is written in the Estrangulár character; and has all the apparatus of Origen's marks, together with Scholia of Greek and Syriac Fathers and annotations of various interpreters. There is a preface to almost all the books; which, among other particulars, explains the arguments of the chapters: and to each book is subjoined a well written appendix, the subjects of which are, an account of the author, the fate of the book, and the age of the version. The history of the authors, the ancient music and its instruments, the arguments of the Psalms by Eusebius and Pamphilus, the Hebrew proper names alphabetically arranged, and the life of Origen, are enlarged on in a copious preface to the Psalms. This particular copy of the Syriac version was written in the eighth or ninth century; and was purchased in Egypt,

‖ So called from its ancient proprietor Pachomius, a patriarch of Constantinople. It is in the British museum; and is supposed to have been written some time between the tenth and twelfth centuries. See more in Bishop Lowth's preface to Isaiah: p. lxvii.

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and deposited in the Ambrosian library, by Cardinal Borromeo. The version itself was formed, A. D. 617, from the Greek of the Septuagint, and of Aquila, Symmachus, and Theodotian: and sometimes the letter *y* occurs in the margin, and denotes the Hebrew text. The Greek copy, which the Syriac translator used, was transcribed, collated and corrected by Eusebius and Pamphilus, from the tetrapla and hexapla of Origin in the Cesarean library at Alexandria. The learned Professor, to whom we are indebted for this * account, has given two extracts from this MS. in a † letter to the Bishop of London; namely, Dan. ix. 24---27, and Isaiah ix. 6, 7; and communicates the following curious information on this subject; "The Syriac Milan MS.— is found to be a second volume of that copy from the first of which Masius published his translation of Joshua. The MS. of Masius has since disappeared, and the recovery of it is an idea more likely to excite our wishes than our hopes. The Pentateuch, I must observe, had before been lost from this faithful Syriac translation; but it is fortunately preserved in the Bodleian library in an Arabic version of the same Syriac. Of this Arabic version a collation was indeed made for Dr. Grabe; but so very imperfect a one, as to be highly capable of improvement."

The publication of these Manurcripts, with a Latin version annexed, would be of singular use for the solution of objections to the scriptures, the illustration of their obscurities, and the discovery of new beauties in the sacred volume: and I trust that the natural patrons of biblical learning, I mean, societies founded for the advancement of religious knowledge and the higher ecclesiastics, will

* See Mr. White's sermon on a revisal of our English translation. Oxford. 1779.
† Printed at Oxford in MDCCLXXIX. but not published.

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soon enable every scholar to command this inestimable treasure. The execution of such a work calls for their encouragement; and indeed may well be considered as a national object in a christian country ‡.

Under the head of accessions to our scriptural helps it may not be improper to suggest the idea of an improved Hebrew lexicon and concordance. To Castell's lexicon, a work of immense labour and learning, might be added a more complete detail of significations belonging to each Hebrew word, a deduction of the subordinate senses from the primary one, and a reference to the roots in the kindred tongues consisting of § letters equivalent to the Hebrew radicals. The principal defects in Taylor's concordance are, that, in assigning senses to the Hebrew words, he too frequently assumes as a principle the exactness of our English version; and that his work consists of references to the text, instead of clauses which would exemplify the grammatical use of the word. It is true that to dispose Buxtorf's quotations in his own admirable method, with a Latin rendering after the manner of Romaine's Calasio, and with a precise explanation of the word after the general manner of Taylor, would make a voluminous and expensive work: but I am speaking of a perfect concordance to a book which is an inexhaustible storehouse of divine truths.

And yet I am persuaded that, with every aid which could be furnished, there would still be a necessity for

‡ 'Mr. Norberg, a learned Swede, who spent some time in biblical studies at Oxford, was induced by my persuasions to visit Milan for the sole purpose of transcribing that volume in the Ambrosian library. I have since heard that he has completed his transcript.' Extract of a private letter from Mr. White. May 5. 1784.

Mr. White's attention to so important a matter cannot be too highly commended. It is much to be wished that this transcript was immediately purchased, and deposited in some public library till the press could be employed about it.

§ Thus, under שמר the word רמז should be referred to.

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sober conjectural criticism: because there are inveterate errors in the text, prior to our most ancient external help, the Septuagint version; and because many evident errors remain uncorrected by MSS. the oldest of which does not exceed eight hundred years.

The method of translating the prophetical books according to their supposed measure is adopted from the learned Bishop Lowth; who has copiously and acutely treated the subject of Hebrew versification in his Academical prelections, in his brief and larger confutation of Hare's metre; and in the preface to his very able and very useful comment on Isaiah. Many will think that I have carried this hypothesis too far in some parts of my translation. But I followed it when there appeared a remote probability of its truth; and readily grant that some parts may be prosaic to which I have given a metrical form. However, all discerning readers will admit that the Hebrew poets conduct and diversify their distinguishing mode of poetical composition with supreme skill and beauty. The synonymous parallelism, which repeats the sense of a former clause in different words, is considered as one kind of epiphonema by Demetrius Phalereus, and is placed by him among the embellishments of style. He gives this instance:

Οιαν παν ὑακινθον εν ὀρεσι ποιμενες ανδρες
Ποσσι κατας-ειβουσι,—χαμαι δε τε πορφυρεον ανθος.
As when a mountain hyacinth the shepherds
Tread under foot,—and to the ground incline
The purple flower.

The part which follows the line is superadded, according to this ‖ rhetorician, for the purpose of giving ornament and beauty to the sentence. And, to abate the fastidiousness of some critics with respect to the Hebrew

‖ P. 78. §. 106, ed. Glasc.



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style of poetry, I shall produce a few similar instances, among many which occur in the Eneid itself.

Tum vero omne mihi visum est considere in ignes
Ilium,—et ex imo verti Neptunia Troja.

Trojaque nunc stares—Priamique arx alta maneres.

Apparet domus intus—et atria longa patescunt.

Venit summa dies—et ineluctabile tempus.

Sed si tantus amor casus cognoscere nostros——
Et breviter Trojæ supremum audire laborem.

Vulnus alit venis—et cæco carpitur igni.

Nay, there are examples in Virgil resembling the most pleonastic parts of the Hebrew poetry.

Quantum illi nocuere greges,—durique venenum
Dentis,—et admorso signata in stirpe cicatrix.
Georg, ii 377.

Postquam res Asiæ,—Priamique evertere gentem
Immeritam visum superis,—ceciditque superbum
Ilium,—et omnis humo fumat Neptunia Troja.

But synonymous parallel hemistichs are most beautiful, when a literal clause is succeeded by a figurative one. As:

Thou hast shewed thy people hard things:
Thou hast made us to drink the wine of astonishment.
Ps. lx. 3.

Thou hast set our iniquities before thee;
Our * secret *sins* in the light of thy countenance.
Ps. xc. 8.

* 46 MSS. and three ed. read plurally *abscondita nostra*, inserting the ' before the affix ם.

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With shouting in the day of battle;
With a whirlwind in the day of tempest. Amos i. 14.

Instances of this kind occur also in the classical writers. As:

Ære ciere viros--Martemque accendere cantu. Æn. vi.

Defendit numerus—junctæque umbone phalanges.
Juv. ii. 46.

But though I consider the hypothesis, of dividing the prophetical books into hemistichs, as founded on analogy, and as very ingenious and probable; yet, from our imperfect acquaintance with the subject, doubts must always remain, not only as to the division of particular lines which appear to have a poetical cast, but as to passages of some length whether they resolve themselves into measure or not. To us it often appears mere matter of taste, whether five Hebrew words constitute two lines or one. Thus,

" Blow ye the trumpet in Gibeah, *and* the cornet in Ramah,"

may perhaps admit of another distribution:

" Blow ye the trumpet in Gibeah,
" *And* the cornet in Ramah." Hos. v. 8.

And Bishop Lowth thinks the prophet Haggai is wholly † prosaic: but, before this authority was observed, the following translation had been formed on the conjecture that great part of this book admitted of a metrical division.

I have enjoyed the advantage of some particular assistances, in addition to those which the press affords. The notes ascribed to Dr. Durell, Principal of Hertfort

† Omnino prosaicus: Præl. Hebr. xxi. p. 282. ed, 2 8vo.

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College in the University of Oxford, were formerly communicated to me by my late pious, benevolent, and learned friend, with his permission to transcribe any part of them. The Legatee of the late Doctor Wheeler, Canon of Christchurch, and Regius Professor of Divinity in the University of Oxford, in whose premature death the learned world sustained a great loss, furnished me with his translations of Hosea to c. x. 5; of all Micah, with a rough copy of it to c. ii. 10; of all Nahum, with an improved transcript to c. ii. 2; Zephaniah c. i. to *v.* 14; and of all Habakkuk, with a less correct duplicate. The lines are metrically divided, and very rarely differ in their pauses from those which follow: but the death of this very superior scholar and orientalist has deprived us of his remarks. The present Archbishop of Canterbury has favoured me in the most friendly manner with the use of Archbishop Secker's notes on the books which I have attempted to illustrate: and I am much indebted to the learned Mr. Woide of the British Museum, not only for copying these notes, but for furnishing me with some of Professor Michaelis's observations from his Bibliotheca Hebræa, and with collations of a Coptic ‡ version made in the second century, and of MS. Pachom, as far as my subject required them. The public has also the benefit of a curious communication on Haggai ii. 6—9 from Doctor Heberden; who is no less eminent for his literary than for his medical abilities, and no less a patron than a judge of learning.

One design of engaging in the present arduous province was to recommend, and, in a small degree, to facilitate, an improved English version of the scriptures; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and

‡ See Bishop Lowth's preface to Isaiah p. lxvii.

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age in which it was patronised and executed. The reasons for its expediency are, the mistakes, imperfections and many invincible obscurities of our present version; the accession of various helps since the execution of that work; the advanced state of learning; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.

I shall subjoin some rules for the conduct of such a work; which are submitted to the learned with much deference, and that the wisdom of many may correct the imperfect ideas of an individual. It is expedient that in the first place, a previous plan for an uniform translation should be deliberately adjusted. A committee of learned men should then be appointed by proper authority; who should invite every scholar to contribute his remarks; who should have their respective parts assigned them; and, after the performance of their allotted tasks, should amicably § unite in advancing the whole to its proper degree of perfection.

RULE I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it; and where not only purity, but perspicuity, and dignity, of expression can be preserved.

For thus the translator shews how he reads the original text: and not only the matter of the scriptures, but the peculiar turn of language in them, will be faithfully represented.

§ The Translators in King James's time took an excellent way. That part of the bible was given to him who was most excellent in such a tongue,—and then they met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke, if not, he read on. Selden iii. 2009.

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Isaiah lxiii. 13. we read:

מוליכם בתהמות כסוס במדבר לא יכשלו of which the common English version is: "That led them through the deep, as an horse in the wilderness, *that* they should not stumble:" And Bishop ‖ Lowth's;

"Leading them through the abyss, like a courser
"in the plain, without obstacle."

As there is a participle, מוליך in the Hebrew; *leading* is preferable to *that led:* but לא יכשלו, *ut* ne impingant," is not so well rendered by *without obstacle.* So in the three following passages I prefer the literal rendering:

"For the Lord Jehovah is my helper:"
Bp. Lowth. Isai. l. 7.
literally, "helpeth me,"
"Who reverseth the devices of the sages:"
Bp. Lowth. Isai. xliv. 25.
literally,
"Who turneth wise *men* backward." Engl. vers.
"And Hezekiah was rejoiced at their arrival:"
Bp. Lowth. Isai. xxxix. 2.
literally, "because of them," עליהם.

For this rule excludes,

1. Unnecessary paraphrase. As,

"I Jehovah am the author of all these things:"
Bp. Lowth. Isai. xlv. 7.

‖ This truly learned and ingenious Prelate has contributed more than any writer of the age towards enabling us to understand the sense of the Hebrew scriptures, to taste their beauties, and to restore their integrity by the rules of sound criticism His exposition of Isaiah is the best commentary extant on any part of the Old Testament. His translation represents the meaning of the original with great judgment and learning. My objections lie, not against his interpretations, but only against the mode of rendering which he has occasionally adopted: and I have freely stated them, because I consider the subject as an important one, and because I feel the weight which a name of such eminence carries with it.

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"do" Engl. vers. Hebr. עושה 4 MSS. faciens *sum.*
"A God, that uttereth truth, and granteth salvation:" Bp. Lowth. Isai. xlv. 21:
for,
"A righteous God, and a Saviour."

"And mine arm shall dispense judgment to the peoples." Bp. Lowth. Isai. li. 5.
"shall judge" Engl. vers.
"Then shall we be struck at once with admiration and terror:" Isai. xli. 23.
for,
"That we may wonder and may fear together."

In like manner the * learned Mr. Blayney has,
"A seed of a genuine quality." Jer. ii. 21.
"a right seed." Engl. vers.

"who puttest the righteous to trial." Jer. xx. 12.
"that triest the righteous." Engl. vers.
"in an evil, and not in a friendly manner." Jer. xxi. 10.
"for evil, and not for good." Engl. vers.
"intentions of peace, and not of hurtful tendency." Jer. xxix. 11.
"thoughts of peace, and not of evil." Engl. vers.

2. The rule excludes defective translations.

The xxxvith chapter of Isaiah begins in Bishop Lowth's version, "In the fourteenth year of King Hezekiah," &c. ויהי "Now it came to pass" being omitted. The Bishop also leaves לאמר "saying" untranslated, C. xxxvi. 21.

* See his elaborate and useful comment on Jeremiah. Quarto. Oxford. MDCCLXXXIV.

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3. The rule excludes ungrammatical forms of expression.

The English version is in general very accurate: but, Isai. xliv. 24, we find, "I am the Lord that "maketh all *things*, that stretcheth forth the heavens "alone, that spreadeth abroad the earth by myself:" for, make, stretch, spread. See Bp. Louth's grammar. London. 2d. ed. p. 149. And, Matth. v. 23, we read, "Therefore if thou bring thy gift to the altar, and there "rememberest that thy brother hath ought against "thee;" &c. for, remember.

4. The rule excludes obscure renderings.

I speak rather of obscurities into which translators are apt to fall, than of those unpardonable ones which are owing to a departure from the rules of good writing.

Retaining mere Hebraisms would be one source of obscurity. Thus Ainsworth renders Ps. xcv. 2, "Let "us prevent his face with thanksgiving:" but we find in our English version, "Let us come before his pre-"sence," &c. Of this kind there are some instances in Mr. Blayney's translation. As Jer. xl. 4. "If it seem good unto thee to come with me to Babylon, "come; and I will set mine eyes upon thee." "and I "will look well unto thee," Engl. vers.

"Give thyself no rest, let not the daughter of thine eye stand still." Lam. ii. 18.

"let not the apple of thine eye cease." Engl. vers.

Another source of obscurity is, the use of such obsolete, foreign and learned words or phrases as are for the most part unintelligible. An authorised translation of the bible should be adapted to the capacity of common

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readers; and therefore this kind of diction should be avoided, except where the idea is of such a nature that it ought to be conveyed indirectly. Some passages in our version are now of so antiquated a turn, as not to be understood by the generality of scholars. As Judges ix. 53: "And a certain woman cast a piece of a millstone "upon Abimelech's head, and † all to break his scull." That is, "utterly, altogether, brake: ותרץ et fregit." And again, Ezek. xxx. 2. "Wo worth the day." That is, "befal." *Worth*, esse, fieri. Jun. הה ליום, "væ diei." It must always be remembered that Bp. Lowth's version is designed for the learned: in one for vulgar use *sorec* for choice vine, *hades* for the grave, or pit, or place of the dead, *maslin* for mixt provender, *ilex* for green oak, ‡ *coune* for covered carriage, &c. would be clearly inadmissible. In the New Testament, some Greek words are retained, as "phylacteries," Matt. xxiii. 5, which may be rendered "frontlets," or "scrolls:" and "anathema," 1 Cor. xvi. 22, to which I prefer "accursed §." There are three ways of proceeding as to Hebrew or Hebrew-Syriac words; admitting them into the text, and rendering them in the margin, as our translators do; rendering them in the text, as for "Maran atha," 1 Cor. xvi. 22, "Our Lord "cometh;" or both retaining and rendering them in "the text, as, Maran atha, *that is to say, Our Lord "cometh.*" I incline to recommend the last way.

In their preface, our translators thus express themselves on this subject. "We have shunned the obscurity "of the Papists, in their *azymes, tunike, rational, holo-"causts, prepuse, pasche,* and a number of such like,

† All that he hytte he alto frapped. Archæol. v. 386. i. e. entirely brake in pieces.

‡ A word formed from the Latin covinus, the root of which is cavus; and therefore corresponding to the Hebrew עב, vehiculum cameratum, vel testudinatum.

§ Margin, a curse.



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" whereof their late translation is full, and that of pur-
" pose to darken the sense: that since they must needs
" translate the bible, yet by the language thereof it
" may be kept from being understood. But we desire
" that the scripture may speak like itself, as in the lan-
" guage of Canaan, that it may be understood even of
" the very vulgar."

5. The rule excludes debased and offensive terms or phrases.

Ezek. xvi. 43, we read, " Because thou—hast fret-
ted me in all these things." The word is elsewhere ren-
dered " provoked." Isaiah lxiv. 6, the English version
has, " And all our righteousnesses *are* as filthy rags:"
which Bishop Lowth translates, " like a rejected gar-
" ment;" in more dignified language, as well as nearer
to the original. But Isai. xxxvii. 4, the common tran-
slation " Wherefore lift up thy prayer for the remnant
" that is left;" [Margin, found] has more exactness
and dignity than, " And do thou offer up thy prayer for
" the poor remains of the people." Bp. Lowth. Matt.
xvii. 15, Doctor Scott renders κακως πασχει " is grievously
handled." With respect to the other part of the rule,
Doctor Delany, in his life of David, very properly pro-
poses to translate such passages as occur 1 Kings xiv.
10, " him that watereth against the wall." And Mr.
Blayney's translation,

" Jerusalem is become as one [rather, as a woman]
set apart for unclean among them," Lam. i. 17.

is preferable to that of our English translators.

An exception to this rule may be admitted, when an ancient custom cannot be expressed in a translation without perplexing common readers. Thus, though Jews in our Lord's time reclined at their meals ανακλιθω

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and ανακειμαι may be rendered *to sit down*, and not *to lie down*.

RULE II. Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in Italics: except where harshness of language arises from pursuing this method.

Isaiah i. 4, Bishop Lowth's translation of נזרו אחור is, "They are estranged from him, they have turned "their back upon him," The vulgate and the lxx render more happily: abalienati sunt retrorsum: απηλλοτριωθησαν εις τα οπισω. Our translators have, "They are gone back-"ward. Hebr. alienated, or separated." The root being זור, as about forty MSS. and one edition ‖ read נזורו, according to the rule we should translate, "They "are estranged *from him, they have gone* backward." So Luke ix. 53, may be rendered, "Because his face "was *as though he was* going to Jerusalem." Ps. cix. 4, our translators properly suggest an idea of the conciseness in the original, when they render, "But I *give* "*myself unto* prayer." But where the diction becomes inelegant from the observance of this rule, it may be neglected. Thus, Habakkuk i. 6, many may prefer,

"Who go over the breadth of the earth
"To possess dwelling places not their own;"

to ——————— *which belong* not unto * them.

RULE III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted; and the idiom in the text should be literally rendered in the margin.

‖ So Ezek. xiv. 7, twelve MSS. and two ed. read נזורו.
* Hebr. it.

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By observing the second and third rules, the genius of the original languages will be shewn; and the reader unskilled in them will be best enabled to interpret for himself.

Thus Bishop Lowth renders Isaiah v. 1,

" My beloved had a vineyard
" On a high and fruitful hill."
" In a very fruitful hill"

is the less exact version of our translators. Here the marginal rendering should be, *on a horn*, the *son of oil.*

Rule IV. The same original word and its derivatives, according to the leading different senses, and also the same phrase, should be respectively translated by the same corresponding English word or phrase, except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, requires a different mode of expression.

In their preface, we learn the sentiments of our translators on this subject; and, from their manner of stating them, may collect that a difference of opinion subsisted about it.

" Another thing we think good to admonish thee of, " gentle reader; that we have not tied ourselves to an " uniformity of phrasing, or to an identity of words, as " some peradventure would wish that we had done, be- " cause they observe that some learned men somewhere " have been as exact as they could that way. Truly, " that we might not vary from the sense of that which " we translated before, if the word signified the same " thing in both places, (for there be some words that " be not of the same sense every where,) we were especi-

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" ally careful, and made a conscience, according to " our duty. But that we should express the same notion " in the same particular word; as for example, if we " translate the Hebrew or Greek word once by *purpose* " never to call it *intent;* or one where *journeying*, never " *travelling;* if one where *think*, never *suppose;* if one " where *pain*, never *ache;* if one where *joy*, never *glad-* " *ness*, &c.; thus to mince the matter, we thought to " savour more of curiosity than wisdom, and that it would " rather breed scorn in the atheist than bring profit to " the godly reader. For is the kingdom of God be- " come words or syllables? Why should we be in bond- " age to them, if we may be free? use one precisely, " when we may use another no less fit as commodiously? " —We might also be charged by scoffers with some un- " equal dealing towards a great number of good English " words.—Add hereunto that niceness in words was " always accounted the next step to trifling; and so was " to be curious about names too: also that we cannot " follow a better pattern for elocution than God himself: " therefore he using divers words in his holy writ and in- " differently for one thing in nature, we, if we will not " be superstitious, may use the same liberty in our Eng- " lish versions out of Hebrew and Greek, for that copy " or store that he hath given us."

Other learned men have expressed themselves differently.

" Veterem interpretem Erasmus merito in eo repre- " hendit, quod unum idemque vocabulum sæpe diversis " modis explicet. Atqui in eo ipso quoties peccat? Le- " viculum hoc est, dices. Ego vero aliter censeo, nisi " cum ita necesse est, in his quidem libris in quibus " sæpe videas mirifica quædam arcana velut unius voca-

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" buli involucris tegi: ut quo propius abest a Græcis et " Hebræis Latina interpretatio, eo mihi quidem magis " probanda videatur: ita tamen ut simplicitate illa ser- " monis servata, quæ in his spiritus sancti oraculis plane " divina est et admirabilis, asperum illud et horridum " scribendi genus vitetur.

" Verborum proprietatum adeo studiose sum secta- " tus, ut etiam a synonymis, quoad ejus fieri potuit, libens " abstinuerim. Singula Græca vocabula eodem ubique " modo exprimere studui, nisi cum diversa fuerit signifi- " catio, aut peculiaris aliqua ratio incidit: quam et ipse " plerumque notavi."

Beza in his dedication of the New Testament to Queen Elizabeth. MDLXIII.

" Quum autem, sicut in Græco sermone una eadem- " que vox retinetur, in Latina quoque interpretatione " servatur, ea certe in re multum consuli iis potissimum " videtur, qui, cum Gracæ linguæ sint imperiti, Latino " acquiescere sermoni necesse habent. Nam inde hoc " saltem colligunt, uno eodemque vocabulo Græcum " scriptorem uti, ideoque locum unum cum altero con- " ferri debere."

Henr. Stephani præf. ad Nov, Test. 12mo. MDLXXVI.

" Here at one view," says Doctor Taylor in the pre- " face to his concordance, " those who shall undertake " a new version will see under every word how variously " it is rendered in the present version; and so may more " easily and exactly judge how just those renderings " are; and how far they may be reduced to one and the " same rendering, which is much to be preferred where " the sense will bear it."

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A more scrupulous exactness may well be required in translating the scriptures, than in any other translation: and unlearned readers should not be deceived, by the needless use of synonymous terms, in their comparison of passages which appear to be parallel, and in their notions about the extent of the original languages and the copiousness of a writer's style. It may also be shewn that not only the sense, but the beauty and force, of many passages depend on a version not deviating from uniformity without a decisive reason.

I therefore propose,

1. That translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by "Jehovah," and יהוה צבאות by "Jehovah *God* of hosts."

2. That it should be considered, by the help of concordances, whether the same word can always be rendered in the same manner; and that, when an English word suits every place, it should be invariably used. Our translators often vary their terms, not only unnecessarily, but so as to mislead the reader. κρατιστος, which occurs four times, is twice rendered "most excellent," and twice "most noble." πατρια, which occurs thrice, is rendered by "family, lineage, and kindred." ἀνασειω, which occurs thrice, is rendered by "to turn upside "down," "to make an uproar," and "to trouble." Within the compass of two verses, ἀρχιτρικλινος is rendered "governor of the feast," and "ruler of the feast:" John ii. 8, 9:" μαρτυρειν, "to testify," and "to bear witness:" ib. xv. 26, 27: and διαιρεσις, "diversities," and differences:" 1 Cor. xii. 4, 5. Even in the same verse we find μενω translated by "abide," and "tarry:" Luke xxiv. 22: οἰκτειρω by "to have compassion," and "to have pity:"

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Matth. xviii. 33: and αιωνιος by "everlasting," and "eternal:" Matth, xxv. 46.

3. That, if the original word cannot always admit of the same rendering, of which there are many examples, the different renderings may be reduced to as few as possible, and those the fittest which the language affords.

4, That different words, which have the same sense or nearly the same, should be distinguished in translating them, when the English tongue furnishes distinct and proper terms. As εκπλησσομαι "I am amazed," θαμβεομαι "I am astonished," εκθαμβεομαι "I am greatly astonished:" ασθενης "sick," αρρωστος diseased;" μαλακια "infirmity," νοσος and νοσημα "disease:" πολυτιμος "very costly," πολυτελης "very precious," βαρυντιμος "of great price." Minute differences in words should be observed by accurate translators. Thus Matth. xxvii. 46, Mark xv. 34, ανεβοησε and εβοησε are rendered "cried:" but the former word should be rendered "cried out."

5. That parallel passages should be rendered in the same words. But υπερ is differently rendered Mark ix. 40, Luke ix. 50. "He, that is not against us, is on our part." "He, that is not against us, is for us." Matth. xxvi. 41, and Mark xiv. 38 exactly correspond in the original, but differ in our translation. "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." "Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak."

It is observed in the rule that sometimes the English language requires a different translation of the same original word. Thus, when איש is opposed to man, it

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must be rendered *beast:* as, "I will cut off man and beast." Ezek. xiv. 13. But when it is opposed to wild beast, it must be rendered *cattle*: as Gen. i. 25. Joel i. 18.

Ambiguity is avoided Amos iii. 6.

Shall there be evil in a city,
And Jehovah hath not † inflicted it?

Where, if the word *done* had been used, God might seem represented as the author of moral evil, instead of judicial calamities.

It is also proper to depart sometimes from the strictness of this rule for the sake of the ear: as Hos. ii. 9: where our translators use *recover, cover*, and *discover*, in three lines.

As the Hebrew *vau*, in the sense of *and*, occurs perpetually, and not seldom at the beginning of many clauses together; as Am. viii. 10, Hos. ii. 19—23, Zech. ix. 3—8; it is often proper to translate it by *Now, so, then*, &c. and many may think that the same precise rendering is unnecessary, as to some other words which are frequently repeated, and which are not the object of criticism: as, that απερχεσθαι may be indiscriminately rendered by "to depart" and "to go away," εξερχεσθαι by "to depart" and "to go out." &c.

That many passages of scripture would be placed in a striking light by uniformity of rendering, may appear from the following examples. Isaiah xxxvii 3. "This day is a day of trouble, and of rebuke, ותוכחה, and of blasphemy." "This day is a day of trouble, and of

† Hebr. *done.*



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rebuke, and of contumely." Bishop Lowth. It follows, *v.* 4: "It may be the Lord thy God—will reprove, הוכיח, [refute, Bishop Lowth] the words which the Lord thy God hath heard." As the verb in *v.* 4, alludes to the noun in *v.* 3, the corresponding terms *reproof* and *reprove* are necessary to convey the sense and force of the passage. Rabshakeh has uttered words of *reproof* against Judah: it may be that God will *reprove* the words of the Assyrian. So Matth. v. 15, 16. "And it shineth, λαμπει, [not, and it giveth light] unto all that are in the house. Let your light so shine," &c. λαμψατω. Rom. i. 19. "Because that which may be known of God is manifest, φανερον, in them; [rather among them] for God hath shewed *it*, εφανερωσε [rather, manifested *it*] unto them." Rom. xv. 4, 5. "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort, της παρακλησεως, of the scriptures might have hope. Now the God of patience and consolation, της παρακλησεως, [rather, comfort] grant you to be like-minded, &c." And again ib. *v.* 12, 13. —"In him shall the Gentiles trust, ελπιουσιν, [rather, hope.] Now the God of hope, της ελπιδος, fill you with all joy." &c. The beauty of St. Paul's manner is lost in the common rendering.

RULE V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imitation of the original, or merely for the sake of rhyme in the sentence: but this should be determined by what is easy and harmonious in the English language; and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the licence of poetry than to prose.

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I cannot therefore recommend to the imitation of future translators the manner of placing words which Bishop Lowth occasionally uses. As,

"Wherefore my bowels for Moab like a harp shall sound." Isai. xvi. 11.

"In Jehovah shall be justified, and make their boast, all the seed of Israel." C. xlv, 25.

But I approve of such a structure as,

"To the fatherless they administer not Justice:" C. i. 23.

"And the reproach of thy widowhood thou shalt remember no more." C. liv. 4.

Though I think that the former line may be better rendered according to Rule I.

"The fatherless they judge not."

In Mr. Blayney's translation we find frequent instances of a good structure, by judiciously adhering to the Hebrew turn of the sentence: As,

"And mine heritage ye made an abomination." Jer. ii. 7.

"And the sword and the famine shall we not see." Jer. v. 11.

Our translators also sometimes give a pleasing turn to their clauses by conformity to the order of the words in the original.

As, "Surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." Ezek. xx. 33. "And with their idols have they committed adultery." Ib, c. xxiii. 37. But they are by no means strict observers of this method: for in the next verse to the passage last quoted they render, "And have profaned my sabbaths;" whereas the order in the Hebrew is, "And my sabbaths have

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they profaned." They also make use of inversions which are not found in the Hebrew: as, "And out of their hand I will not deliver *them:*" where the original is, "And I will not deliver *them* out of their hand." Zech. xi. 6.

RULE VI. The simple and ancient turn of the present version should be retained.

Swift was an admirer of simplicity, and is an example of it. He thinks it "one of the greatest perfections in any language;" and "the many beautiful passages in the Old and New Testament he takes to be owing to the simplicity that runs through the whole." Letter to Lord Oxford.

This simplicity arises, in a great measure, from the preference of pure English words to foreign ones. Thus our translators use *keep back* for *suppress*, *call upon* for *invoke*, *put under* for *submit*, *bow down* for *incline*, *lift up* for *exalt*, *stretch out* for *extend*, *cry out* for *exclaim*, *put away* for *divorse*, *put asunder* for *separate*, *cut off* for *reject*, *let go* for *dismiss*, *fall away* for *desert*, &c. &c. They are even so fond of these Anglicisms, that they often prefer them to single English words: as in the use of *turn back* for *return*, *go away* for *depart*, *let go* for *release*, &c. In this they are generally to be imitated.

But when a latinized word expresses the precise idea of the original, which a term purely English cannot reach, it may be questioned whether propriety should be sacrificed to simplicity. Thus the word גיל signifies *to shew joy by outward gestures, tripudiis et volutationibus*: see Cast. lex: and I am therefore disposed to render it always by *exult*.

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Again: this manner of expression should, It hink, be rejected when it degenerates into familiar idiom: as, *hold thy tongue* for *be silent*, *we cannot tell* for *we know not*, *to take in hand* for *to undertake*, *to be at hand* for *to draw nigh* or *to approach*, *to cast in one's teeth* for *to re-reproach* or *revile*, &c. One reason for the disuse of such phrases is, that a translation of the bible should be a classical book to a foreigner, who would be perplexed by such language.

1. The rule therefore excludes such words as *dilate*, *vindicator*, *fabricator*, *inanity*, *rectitude*, &c. See Bp. Lowth's Isaiah. And Mr. Blayney has *devolve*, *revolve*, *relinquish*, *convoke*, *deposit*, *libations*, *machinations*, &c.

2. It also excludes modern terms and phrases, and the pomp and elegance of modernized diction.

A few examples will shew how much the admission of these would lesson the gravity and majesty so well supported in the received translation. Doctor Priestly has *customhouse* for *receipt of custom*. Engl. harmony. Doddridge renders Mark vi. 21: "And a convenient day happened when Herod on his birthday made a supper for his lords, and chief officers, and *other persons of distinguished rank* in Galilee." Bishop Lowth has "*envoy*, *negociator*, *plebeians*; "your ‡ soul shall feast itself with *the richest delicacies*;" "§ *in suppliant guise address thee*" "‖ *disparting rills*;" "* whose antiquity is *of the earliest date*." &c. In Mr. Blayney's Jeremiah we find "the *privy council* of Jehovah?" "the *environs* of Jerusalem;" "the *manufacture* of the potter;" "† and the captain of the guards gave him provisions, and a *gratuity*, and dismissed him;" "‡ cause *cavalry* to come up;" "§ his haughtiness is exceedingly *supereminent*;"

‡ Is. lv, 2. § xlv. 14. ‖ xxx. 25. *xxiii, 7. † Jer. xl. 5. ‡ li. 27. § xlviii. 29.

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—" ‖ they have sinned against Jehovah,
The *legitimate* fold and *recourse* of their fathers." &c.

3. The rule supposes that the old inflections should be retained, and the use of the subjunctive mood after certain particles.

4. It also supposes that such Hebraisms should be retained as the English language easily admits, or to which an English ear is now accustomed. Of this kind are, *the throne of his glory; labour of love;* As for *Ephraim, their glory shall flee away as a bird:* which form resembles Sallust's Plebs urbana, ea vero præceps erat; and that common Atticism, Urbem quam statuo, vestra est. "The Hebrew idioms run into the English "tongue with a particular grace and beauty. Our lan- "guage has received innumerable elegancies and im- "provements from that infusion of Hebraisms which "are derived to it out of the poetical passages in holy "writ. They give a force and energy to our expres- "sions, warm and animate our language, and convey "our thoughts in more ardent and intense phrases than "are to be met with in our own tongue. There is "something so pathetic in this kind of diction, that it "often sets the mind in a flame, and makes our heart "burn within us." &c. Addison. Spect. N. 405.

Rule VII. The old ecclesiastical terms should be continued: as *grace, elect, predestinated,* &c.

"We have avoided the scrupulosity of the Puri- "tans, who leave the old ecclesiastical words and "betake them to other; as when they put *washing* "for *baptism,* and *congregation* instead of *church.*"
Pref. to the English translation.

‖ Jer. l. 7.

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Such words are now part of our theological language; and explanations of them perpetually occur.

Rule VIII. Metaphors are, in general, to be retained; and the substitution, or unnecessary introduction, of new ones should be avoided.

If the original metaphor cannot be transfused, it should be rendered in the margin. The genius of a language, and the nature and customs of a country, will often appear by observing this rule.

Bishop Lowth renders Isai. xliv. 8,

"Is there a God beside me?
"Yea, there is no other sure protector; I know not any."
"Yea, *there is* no * God;" &c. English version.

I prefer rendering,

"Yea, *there is* no rock; I know not *any*."
See Ps. xviii. 2, 46.

Again: the Bishop renders c. xlii. 22,

"And are plunged in dark dungeons."
Hebr. hidden

Rule IX. Proper names should remain as they are now written.

So little depends on their orthography in a translation, and they are now so familiarized to the ear, that to alter them may perplex or offend some and cannot benefit any.

This rule was among King James's instructions to our translators. "The names of the prophets and the

* Marg. Heb. rock.

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holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used." Lewis. 2d. ed. p. 317.

Bishop Lowth writes *Tsoar* for *Zoar*, *Botsrah* for *Bozrah*, *Retsin* for *Rezin*, and *Amots* for *Amos:* &c. Mr. Blayney also has *Jabetz*, *Jahatza*, &c.

It is material that the names of the same persons should be written in the New Testament as they occur in the Old: and that we should read Elijah, Elisha, Isaiah, Noah, Haran, Joshua, &c. for Elias, Eliseus, Esaias, Noe, Charran, Jesus, Hebr. iv. 8. &c.

RULE X. The best-known geographical terms should be inserted in the text, and the original ones should stand in the margin. As *Syria*, marg. *Aram: Ethiopia*, marg. *Cush.* &c.

RULE XI. The language, sense, and punctuation, of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

RULE XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

The translators should be philologists, and not controversialists.

RULE XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

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RULE XIV. In the best editions of the bible, the poetical parts should be divided into lines answering to the metre of the original.

The common editions would be made too expensive by such a distribution, which would occupy a large space: but this inconvenience may be avoided by placing each hemistich between inverted commas, or by any other proper mark of distinction for the pause.

Dr. Kennicott's words on this subject are: "Si "universa in Bibliis Hebræis carmina, more poetico, "lineis brevibus, et plerumque fere æqualibus (sal- "tem ubi non fuerint corruptæ) nunc demum im- "primerentur; mirum quantum elucesceret statim "sacri poetæ mens, idque in mille locis; ubi sub "usitata prosæ forma difficillimum est ullam, saltem "veram, expiscari sententiam." Præf, ad Vet. Test. Hebr. §. xx.

Thus Gen. iv. 23, should be pointed as follows;

"And Lamech said unto his wives:
"Adah and Zillah, hear my voice;
"Ye wives of Lamech, hearken unto my speech,"

And Isai. liii. 2:

"He hath no form nor comeliness, that we should regard him;
"Nor appearance, that we should desire him."

See Præl. Hebr.

RULE XV. Of dark passages, which exhibit no meaning as they stand in our present version, an intelligible rendering should be made on the principles of sound criticism.



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" There is scope enough for—the improvement of " sacred literature: especially if proper hands were " employed in doing the same good office for the " Hebrew bible as hath been done for the Greek " Testament; I mean, in mending the text a little, " by consulting the most ancient manuscripts and " versions." Taylor pref. to Hebr. conc. Sect. iv. " If the translation should sometimes appear to be " merely conjectural, I desire the reader to consider " the exigence of the case; and to Judge, whether " it is not better, in a very obscure and doubtful " passage, to give something probable by way of " supplement to the author's sense apparently defec- " tive, than either to leave a blank in the translation, " or to give a merely verbal rendering, which would " be altogether unintelligible."

Bishop Lowth prel. diss. to Isai. p. lxxiii: where see p. xxxix. xl.

And the same excellent critic, after making a conjectural emendation of Isai. lxiv. 5, adds: " This, " it may be said, is imposing your sense upon the " Prophet. It may be so: for perhaps these may " not be the very words of the Prophet: but however " it is better than to impose upon him what makes " no sense at all; as they generally do, who pretend " to render such corrupt passages."

" It is manifest," says † Professor J. D. Michae- " lis, " that in some of the Minor Prophets the text " has been sent down to us in very faulty copies: so " very faulty, that the true reading of several pas- " sages is wanting in all the MSS. and ancient ver- " sions, and that conjectural criticism is necessary."

† Bibl. Orient. et Exeget. Part xxi. Communicated by Mr. Woide.

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Emendations founded on external authority will of course be preferred; and, when there is a choice of them, that particular one which furnishes the best sense, and most resembles the present text. When outward helps fail, recourse can only be had to the exigence of the place.

In printing the best edition of a new version, I propose that the references to parallel places should be retained; that supplemental words should be distinguished by Italics; that different interpretations of obscure places should occasionally be given in the margin; that the paragraphs should be accurately divided according to the sense, and should consist of larger ones marked ¶, and of smaller marked ¶; that the contents, briefly comprehending the critical sense of the writer, should be prefixed to each large paragraph; that the chapters should be distinguished in the margin, and the verses, either in the margin, or by a small numerical figure over the line, as in the Louvre edition of the Greek Testament; that there should be different marks for various readings adopted in the translation, denoting (1.) whether they are founded on the ancient versions and paraphrases, (2.) on MSS. including the Samaritan, or (3.) on both these authorities, or (4.) only on conjecture; and that a large explanatory index of difficult terms throughout their several classes should be subjoined, together with an accented table of proper names, and also a table of the sacred books in their chronological order; according to which order it is my opinion that they should be read in churches.

I trust that these rules have obviated some objections to the proposed undertaking: as, according to them, a new version would be as simple, natural and majestic,

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as beautiful, affecting and sublime, as that in present use; with the additional recommendation of being more pure, exact and intelligible. It is true that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well informed. The real question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their bible better; and let all who can promote a work of such moment consider this question with due seriousness and attention.

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THE

# MINOR PROPHETS

## In their supposed order of time, according to the dates of reigns in BLAIR'S TABLES.

| | Before Christ. | Kings of Judah. | Kings of Israel. |
|---|---|---|---|
| JONAH | Between 823 and 783. | | Jeroboam II. 2 Kings xiv. 25. |
| AMOS | Between 823 and 758. | Uzziah C. i. 1. | Jeroboam II. C. i. 1. |
| HOSEA | Between 809 and 698. | Uzziah, Jotham, Ahaz, and Hezekiah. C. i. 1. But very early in Hezekiah's reign. | Jeroboam II. C. i. 1. |
| MICAH | Between 757 and 698. | Jotham, Ahaz, and Hezekiah. C. i. 1. But early in Hezekiah's reign. | |
| NAHUM | Probably between 720 and 698. | Probably towards the close of Hezekiah's reign. | |
| JOEL | Probably between 697 and 660. | Probably in the reign of Manasseh. | |
| ZEPHANIAH | Between 640 and 609. | In the reign of Josiah. C. i. 1. | |
| HABAKKUK | Probably between 606 and 598. | Probably in the reign of Jehoiakim, | |
| OBADIAH | Soon after 586 | Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him. | |
| HAGGAI | About 520. | After the return from Babylon. | |
| ZECHARIAH | From 520 to 518. | | |
| MALACHI | About 436. | | |

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THE BOOK OF

# JONAH.

## CHAPTER I.

1 Now the word of Jehovah came unto Jonah *the*
2 son of Amittai, saying; Arise, go to Nineveh, that great city, and cry against her: for their wickedness is come up before me.
3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah: and he went down to Joppa, and found a ship going to Tarshish, and paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

1. Jonah] He was of Gath-hepher in the tribe of Zebulon, a part of Lower Galilee. Josh. xix. 13. He prophesied in the reign of Jeroboam the Second, king of Israel; who began to reign 823 years before Christ, and reigned in Samaria 41 years. See 2 Kings xiv. 23--25.

2. Nineveh] The capital of the Assyrian empire. See the notes c. iii. 3. iv. 11: and on Nahum; c. i. 1. iii. 18.

---cry] Proclaim as a Propbet.

---against her] Or, concerning her. Noldius, §. 10.

---for their wickedness] Or, that their wickedness, &c. Nold §. 20.

3. —to flee] Jonah might consider this mission as an uncommon, unprofitable, and dangerous one. He certainly thought that his veracity as a prophet would be affected by God's merciful change of purpose. c. iv. 2. This and other parts of his conduct deserve censure. But men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God's will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt. See 1 Kings xiii. 18, 20. Matth. vii. 22. Acts xv. 39. 1 Cor. xiii. 2. Gal. ii. 11.

Tarshish] Bochart says that there were two places of this name: one, Tartessus in Spain, which Stephanus de Urbibus places near the pillars of Hercules; the other in the Indian

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4 And Jehovah sent * forth a great wind upon the
5 sea; and there was a great tempest in the sea: and it was † thought that the ship would be broken *in pieces*. Then the mariners were afraid, and cried every man unto his God. And they cast forth the things which *were* in the ship into the sea, to be lightened of them.

But Jonah was gone down to the sides of the
6 hold; and lay, and was in a sound sleep. And the ship-master came near unto him, and said unto him, What ‡ meanest thou, O sleeper? arise, call unto thy God: perhaps God will think upon us, that we perish not.

7 And they said one § to another, Come and let us cast lots; that we may know for whose cause this
8 evil *hath happened* unto us. And they cast lots; and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for what cause this evil *hath happened* unto us. What is thy business? and

* Hebr. cast forth. † was thought to be broken ‡ What to thee.
§ every man to his neighbour.

ocean, near Ophir or Taprobana, which island is usually thought to be the modern Ceylon. To this latter men sailed from Ezion-geber on the Red Sea. 2 Chron. xx. 36, 36. Geogr. l. iii. c. vii. p. 171. ed. Lugd. Bat. fol. 1707. Cocceius and Taylor (see רשש in each) think that Tarshish may denote a distant country, whether to the east or to the west; like our *Indies*. Some derive it from תור *to view*, and שוש *to delight*: and thus it may signify a country abounding with desirable productions.

4. —thought] Houbigant supposes, that the original word should be written at length, חשובה: *putabatur* fractum iri.

5. —to be lightened] So Houbigant: להקל: and V. 6. render the word passively.

—of the hold] The *covered* part of the ship.

6. —ship-master] The Hebrew may be rendered, "the chief *man, even* the pilot:" or, "the chief of the crew:" which latter is the rendering of Syr. and Chald.

8. —for what cause] מי is most naturally understood of things, Gen. xxxiii. 8. Judg. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5. See Nold. §. 5. note. See also Buxtorf's thes. gramm. p. 392.

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whence comest thou? what is thy country? and of
9 what people *art* thou? And he said unto them, I
*am* an Hebrew; and I fear Jehovah *the* God of hea-
10 ven, who made the sea and the dry *land*. Then
were the men ‖ exceedingly afraid, and said unto
him, Why hast thou done this? For the men knew
that he * fled from the presence of Jehovah: for he
11 had told them. And they said unto him, What
shall we do unto thee, that the sea may be † calm
unto us? for the sea ‡ grew more and more tempes-
12 tuous. And he said unto them, Take me up, and
cast me forth into the sea; and the sea * shall be
calm unto you: for I know that because of me this
13 great tempest *is* upon you. Nevertheless the men

‖ Hebr. feared with great fear. * was flying. † may rest from upon us.
‡ went and was tempestuous. § shall rest from upon you.

—comest thou] In the original the verb is future: which tense has often the force of the present.

9. —an Hebrew] *ὁ.* Arab. render "a servant of Jehovah:" because they read עבר, contracted for יהוה. See Lud. Cappell. comm. p. 19. fol. Amst. and Dr. Kennicott's dissert. gen. § 25, subjoined to his Hebrew bible.

10. —fled] *τὴν φευγων. ὁ.* and 13 MSS. and one printed edition, in Dr. Kennicott's bible, read בורח.

11. What shall we do] Moerlius quotes the following passage from Orpheus's Argonautics.

Πολλα δε μερμηριζον ενι φρεσι πευκαλιμησι,
Η μεν αποφθισωσι, και ιχθυσι κυρμα βαλωσι
Αιπολεχη Μηδειαν, αποςρεψωσι δ Ερινυν.
And much they doubted in their prudent minds,
Whether to kill, and cast a prey to fishes,
Wretched Medea, and avert their fate. v. 1168.

—grew more and more tempestuous] That this is the true rendering, see Taylor's conc. root 450; n. 27, 32. The Syriac version makes the words part of the address to Jonah: "quoniam mare ecce it et turbat se contra nos: for the sea groweth more and more tempestuous." Many MSS. and some editions, ascertain the participial form by reading וסוער.

12. —cast me forth] Many MSS. and some ed. read והטילוני; and v. 15, ויטילוהו. The points have often excluded the formative letters; which ought to be restored in a correct edition of the text.



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rowed § hard to bring back *the ship* unto the dry land: but they could not; for the sea ‖ grew more
14 and more tempestuous upon them. And they cried unto Jehovah, and said; We beseech thee O Jehovah, let us not perish, we pray thee, for the life of this man; and lay not upon us innocent blood, for thou, O Jehovah, hast done as it hath pleased
15 thee. And they took up Jonah, and cast him forth into
16 the sea: and the sea * ceased from its raging. And the men feared Jehovah † greatly; and ‡ offered a sacrifice unto Jehovah, and § made vows.
17 Now Jehovah prepared a great fish to swallow up Jonah: and Jonah was in the ‖ belly of the fish three days and three nights.

§ Hebr. digged. ‖ went and was tempestuous. * stood. † with great fear. ‡ sacrificed. § vowed. ‖ bowels.

13. —rowed hard] The word signifies literally *to dig*. Vulg. and Chald. agree with our English translators in understanding it metaphorically of *rowing*. But ô. Arab. Syr. render it, *endeavoured, strove*.

—to bring back] Arab. adds the pronoun *it*, with our version.

14. We beseech thee] Here, and c. iv. 2, many MSS. read נָא.

—innocent blood] Punish us not as murtherers of an innocent man: for we judge from the whole transaction that we are conforming ourselves to thy will.

15. —raging] Nec horret iratum mare. Hor.

17. —a great fish] We have but an imperfect acquaintance with the natural history of fishes. However, it is a well attested fact, that sharks grow to a size capable of swallowing and containing a man. See Boch. Hieroz. p. ii. 743.

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency: c i. 16: and it also taught Jonah, and in him the whole prophetical order, God's power and determination to enforce his commands. It is probable that Jonah was the most ancient of those whom the Jews call the later prophets; a constant succession of whom seems to have been sent from the time of Jonah, that they might solemnly admonish the kingdoms of Israel and Judah, while their destruction by the Assyrians and Babylonians impended over them.

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CHAP. II.

1 THEN Jonah prayed unto Jehovah his God
from the * belly of the fish, and said:
2 I called by reason of my distress
Unto Jehovah, and he hath heard me:

* Hebr. bowels

—three days and three nights] This would be true, if understood of one complete day, and a small part of two other days.

The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave. Matth. xii. 40. As Christ was *the end of the law*, Rom. x. 4. those who understand the genius of the eastern nations will easily admit that some actions and events under the Mosaic dispensation might be purposely modified to foreshadow parts of the Messiah's history.

CHAP. II.

1. This prayer hath much more the appearance of a thanksgiving after a deliverance; and indeed could scarce be used before, whatever change be made in the tenses; unless we suppose it prophetical of the deliverance. Had it not been inserted in the history, many things in it would have been understood metaphorically, as in the Psalms. It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it. Secker.

"Upon reading this period, I expected to find the prayer, which Jonah had used, when he was in the fish's belly. But to my great disappointment I found it to be his thanksgiving after the fish had cast him up. How was this to be accounted for? Why, upon examination it appeared, that the period which is now the tenth was originally the second. I have restored it to its proper place, and with it propriety and sense. A transcriber ages ago omitted it: and when he found out the omission, he wrote it at the end of the thanksgiving, with a reference, no doubt, to the place, where it had been omitted, and ought to be inserted. The next transcriber, not observing the reference, let it keep its place at the end of the thanksgiving. And there it has continued from that day to this. Let the reader learn from hence, when he meets with incoherence or absurdity in Scripture, not to impute it to the inspired Writer, but to the careless transcriber. In my translation of the Psalms, several of these transpositions are noted." Green.

2. —and he hath heard me] He thanks God that, in consequence of his prayer, his life is wonderfully preserved.

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Out of the belly of the grave I cried; *and* thou hast heard my voice.

3 Thou hast cast me *into* the deep, in the heart of the sea †;
And the flood compasseth me about:
All thy ‡ billows and thy waves have passed over me.

4 And I said, I am driven out from before thine eyes:
Yet shall I again see thine § holy temple.

5 The waters have surrounded me to *the peril of my* life;
The deep compasseth me about:
Sea-weeds are bound about mine head:

6 I have gone down to the ‖ bottoms of the mountains:

† Hebr. seas. ‡ breakers. § the temple of thine holiness. So v. 7. ‖ cuttings off.

2. Out of the belly of the grave] "The prophet deemed the belly of the fish to be his grave. But God, in providing the fish, had other purposes to serve, than to find him a grave, or even to preserve his life. He had been ordered to go to Nineveh. Out of frowardness he embarked on a ship for Tarshish, that he might fly the furthest from it. God, to punish his disobedience and correct his frowardness, provided this fish to swallow him, and to carry him the speediest way to it. I collect this from Jonah's continuing three days and three nights, according to the Jewish manner of reckoning, in the fish's belly. Had the fish been provided only to save his life, he might soon have cast him on the next shore. But as he kept him three days in his belly, I conclude he did more than swim about with him. Within that time he probably conveyed him the nearest way from the Mediterranean to the Euxine sea, and vomited him up on the nearest shore to Nineveh. And there it was that he offered up this thanksgiving, and there the word of the Lord came to him a second time, saying. Arise, go to Nineveh, that great city." C. iii 1. Green.

3. All thy billows, &c.] This line occurs ps. xlii. 8.

4. And I said, &c.] At first I despaired of life; but now I know, by prophetic impulse, that I shall be preserved. Compare ps. xxxi. 23.

" And I said in mine haste,
I am cut off from before thine eyes."

5. —to *the peril of my* life] See Ps. lxix. 2. He again represents his desponding language, to the second line of *v.* 6.

6. —bottoms] Roots, foundations.

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The bars of the * earth *are* about me for ever.
But thou wilt bring up my life from destruction,
O Jehovah my God.

7 When my soul fainted within me,
I remembered Jehovah:
And my prayer came unto thee,
Unto thine holy temple.

8 They that serve false † vanities forsake *the source of* their mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving:
That which I have vowed will I pay, *for* my deliverance unto Jehovah.

* Hebr. The earth, her bars. † vanities of falsehood.

6. The bars of the earth] The strong and firm lower parts of the earth are about me, to the destruction of my life.

But thou, &c.] He returns to the language of security and thanksgiving; as at the close of *v.* 4. If we translate "hast brought up," the prophet may speak of that as already and completely done, which God had done in part, and was about to accomplish. But, as the *vau* is not always conversive, see Joel ii. 18, 19, 20, we may render, "wilt bring up." V. has *sublevabis.*

---destruction] The pit. Secker.

8.---false vanities] Idols. See Deut. xxxii. 21. Ps. xxxi. 7.

---*the source of* their mercy] So ps. cxliv. 2, the psalmist calls God *his mercy,* or the author of mercy to him. See also ps. lix. 11, 18. Syr. reads "thy mercy." One reading of Symmachus in Montfaucon's Hexapla is, "his mercy."

9. ---*for my* deliverance] the preposition is often omitted in the Hebrew: as before מצורה *v.* 3. See Hos. vii. 11. Houbigant proposes to read ישועתי, as *ō* MS. Al. have εις σωτηριον μου: with which MS. the Aldine edition of *ō* agrees.

Salvation] May not this mean, "even a sacrifice of deliverance unto the Lord?" Secker.

I would retain the old translation, "Salvation *is* of Jehovah." See Ps. iii. 8. xlviii. 8. lxii. 11, 12. Dan. ix. 7. 8, 9. Doctor Forsayeth.

ישועתה is used Ps. iii. 2.

The reader may see this ode distributed into measure by Dr. Kennicott in his Hebrew bible; and by Mr. Green in his "Poetical Parts of the Old Testament." Cambridge. 1781.

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10 And Jehovah commanded the fish; and it ‡ cast out Jonah upon the dry *land.*

CHAP. III.

1 AND the word of Jehovah came unto Jonah the
2 second time, saying; Arise, go to Nineveh, that great city; and cry unto her § *in* the words which I
3 *shall* speak unto thee. And Jonah arose, and went to Nineveh, according to the word of Jehovah.

Now Nineveh was ‖ a very great city, a journey
4 of three days. And Jonah began to go through

‡ Hebr. vomited, § the cry ‖ a city great unto God.

10. ---the dry *land*] Probably on the coast of Palestine.

CHAP. III.

2. ---unto her] Three MSS. have עליה "against her:" two read thus originally; and two have the א on a rasure. The reading of these MSS. is agreeable to c. i. 2, and to V. 6. Ar. Syr.

3. ---very great] For the Hebrew phrase see Gen. xxiii. 6. xxx. 8. Ps. xxxvi. 6. lxxx. 10. Hos. xiii. 15. Isai. xxviii. 2. xl. 7. Amos iv. 11. Cant. viii. 6. Acts vii. 20. Strabo says that Nineveh was much greater than Babylon. L. xvi. p. 737. marg. Amst. fol. 1707. Diodorus Siculus represents this city as an oblong figure; the two longer sides of which measured 150 stadia, and the two shorter 90. "Ninus, says this historian, hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in succeeding ages, who undertook such a work, should easily surpass it.---Wherefore, as the whole circuit was 480 stadia, his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit and the magnificence of the wall." Ed. Wess. l. ii. §. 3. p. 65. marg. Ammianus Marc. says that the ancient Ninus was civitas ampla. l. xiv. c. viii. And Enstathius has this note on Dionysius's περιηγησις, l. 990, p. 125, ed. H. Steph. "They say that Ninus, situated on the Tigris, which was much greater than Babylon, was wholly destroyed when the Persian empire was subverted." He adds a report that fourteen myriads were employed for eight years in building this city.

---a journey of three days] Herodotus reckons 150 stadia a

the city, one day's journey; and he cried and said,
Yet forty days, and Nineveh *shall be* overthrown.
5 And the men of Nineveh believed God, and pro-
claimed a fast, and put on sackcloth, from the
6 greatest of them even to the least of them. For the
matter came unto the King of Nineveh; and he arose
from his throne, and put away his robe from him,
and covered *himself* with sackcloth, and sat on ashes.
7 And it was proclaimed and * published in Nineveh,
by the decree of the king and of his † chief men,
saying; Let neither man nor ‡ beast, herd nor flock,

* Hebr. said. † great. ‡ caule.

day's journey. L. v. c. 53. p 398 ed. Wess. He likewise says that a parasang is 30 stadia. Ib. But a σαθμος. mansio, or day's march, is five parasangs. See Xen. Cyri exp. l. iv. p. 297, 8. 4to. Ed. Hutchinson: and Boch. geogr. l. iv. c. xx. p. 252.

---forty days] ō. and Ar. read, *three*. Houbigant thinks that a Greek scribe mistook some abbrevitation of τεσσαρακονθα. Syr. Chald. Aq. Symm. Theo. read with the Hebrew. And Bochart observes, from Jerom, that forty days is a solemn period of time in scripture: see Ex. xxiv. 18. 1 Kings xix. 8. and that Jonah's denunciation employed three days. Hieroz. p. ii. 746.

5. ---believed] Nineveh might have been threatened at that time by enemies or insurgents: and the fame of the God of Israel, and his prophets, might have reached that city.

6. ---the king of Nineveh] About 13 years after the death of Jeroboam II, king of Israel, Pul, king of Assyria, invaded Israel. So that Pul, or his predecessor, may have been the king here mentioned.

---ashes] See as to this eastern custom, Job ii. 8. Isai. lviii. 5. Jer. vi. 26. Esth. iv. 3. Matth. xi. 21.

7. And it was proclaimed and published.] Και εκηρυχθη και ερρεθη. ō. Literally: And *one* cried and said, &c. The nominative איש, אחד, quidam, τις. is often to be supplied. See Numb. xix. 3, 5. 1 Sam. xxiii. 22 1 Kings xxii. 38. Amos iv. 2. Mic. ii. 4. v. i. &c. See Nold. voc. איש §. 7. Bochart, Hieroz. 668, says, Lingua Hebraica ante verbum activum sæpe omittit nomen agentis.

---beast] From the Arab. root *obmutuit*.

Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Virg. Ecl. v. 24.

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taste any thing: let them not feed, nor drink water:
8 but let man and § beast be covered with sackcloth; and *let men* cry mightily unto God, and let them turn every one from his evil way, and from the vio-
9 lence which *is* in their hands. Who knoweth *if* God will turn and repent, and will turn away from ‖ his hot anger; that we perish not?
10 And God saw their works, that they turned from their evil way; and God repented of the evil which he had said that he would do unto them, and he did *it* not.

CHAP. IV.

1 BUT it displeased Jonah * exceedingly; and *his*
2 *anger* was † kindled. And he prayed unto Jehovah, and said; I beseech thee, O Jehovah, *was* not this my saying when I was yet in mine own country? Therefore I ‡ made haste to flee unto Tarshish: for I knew that thou *art* a gracious and merciful God,

§ Hebr. cattle. ‖ the heat of his anger. * with great displeasure.
† kindled unto him. ‡ I was beforehand in fleeing.

—taste any thing] The eastern mode of fasting was abstinence from food till the evening. 2 Sam. i. 12.

8. —beast be covered] They thus impressed their minds more deeply, and shewed how greatly they humbled themselves.

Bellator equus, positis insignibus, Æthon,
It lacrymans. Æn. xi. 89.

Plutarch says that, when the Persian General Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Aristides. p. 308. 4to. ed. Bryan.

—*if* God will turn] אם is also omitted, Joel ii. 14. See Nold. §. 24.

10. —repented] See on Joel ii. 13.

CHAP. IV.

2. —when I was yet] עד, that is, בעוד.

I made haste to flee.] Præoccupavi ut fugerem, V. προφθασα του φυγειν. δ.

—for I knew, &c.] Hence we learn how many recent instances of long suffering God had shewn.

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slow to anger, and abundant in mercy, and *that thou*
3 repentest of evil. And now, O Jehovah, take, I
pray thee, my life from me: because *it is* § better
4 for me to die than to live, And Jehovah said, Doest
thou well that *thine anger* is ‖ kindled?
5 Now Jonah had gone out of the city, and had sat
on the east side of the city, and had made himself a
shelter there, and had sat under it in the shade, till
6 he should see what would become of the city. And
Jehovah, *even* God, prepared a plant; and it grew
over Jonah, to be a shade over his head, to deliver
him from his displeasure. And Jonah rejoiced * ex-

§ Hebr. my death is better than my life. ‖ kindled unto thee. * with great joy.

4. Doest thou well, &c.] Literally, Num benefaciendo accensa est tibi *ira?* Jonah seems to have thought that his veracity as a prophet, and the honour of his office, were affected. His impatience here, and *v.* 8, was highly criminal; and illustrates the general disposition of the Hebrews.

5. ---had gone] That verbs in the preter form have this force, see Gen. xx. 4. 1 Sam. xxx. i. among very many instances. While Jonah was in this situation, and perhaps expected an overthrow of the city by earthquake or fire in the course of forty days, God's gracious purpose towards Nineveh was revealed to him.

---a shelter] The word signifies an artificial covert, as a tent or booth: and also a natural one; as Jer. xxv. 38. Job xxxviii. 40. See Harmer. i. 159.

6. ---a plant] Bochart, Hieroz. ii. 623, and also Hiller and Celsius, say that the ricinus, or palma Christi, is here meant. Pliny calls this plant *cici;* and its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth, are said to favour this supposition. See Plin. Nat. Hist. l. xv. c. vii. We may justly attribute a miraculous growth to that which shaded Jonah.

---and it grew] So the versions, and Chald.

---to deliver him] Houbigant rightly reads להצילו; the construction, as it now stands, not occurring elsewhere.

---from his displeasure] Which he had conceived, *v.* 1: to abate the heat; and thus to ease his mind, by easing his body. Or to deliver him from his affliction, or distress, on account of the heat.



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7 ceedingly because of the plant. But God prepared
a worm when the morning † dawned on the mor-
8 row; and it smote the plant, and it withered. And
it came to pass, when the sun arose, that God pre-
pared a still east wind: and the sun ‡ beat upon the
head of Jonah, and he was faint; and he asked with-
in § himself to die, and said, *It is* ‖ better for me to
9 die than to live. And God said unto Jonah, Doest
thou well that *thine anger* is * kindled for the plant?
And he said, I do well that *mine anger* is † kindled
10 *even* unto death. And Jehovah said, Thou would-
est have spared the plant, for which thou hast not
laboured, neither hast thou made it grow; which
came up ‡ in a night, and perished § in a night:
11 and shall not I spare Nineveh, that great city, where-
in are more than six score thousand persons, who

† Hebr. rose. ‡ smote. § his soul. ‖ my death is better than my life.
* kindled unto thee. † kindled unto me. ‡ was the son of a night. § the son of a night.

8. —a still east wind.] Καυσων, *ὁ*. a very scorching and suffocating wind in those countries; as deserts of burning sand lay to the east, or south-east. Peritsol, itin. mundi p. 180, in Sharpe's ed. of Hyde's works, derives the word from חרש *to plough*; because "ventus ita *exarat* continentem illum, ut arena ascendat in aërem."

—for himself] Within, or for, his soul; that is, by a known Hebraism, אתו, *within* or *for*, *himself*. Lev. xi. 43, 4. Isai. xlvi. 2. Matth. xxvi. 38.

10. —wouldest have spared] For this force of verbs in the preter form, see, among many other instances, Numb. xxii. 33. Judges viii. 19. Ex. ix. 15. which last place should be thus rendered: "For now I would have stretched forth mine hand, and would have smitten thee and thy people with the pestilence; and thou shouldest have been cut off from the earth: but indeed for this *cause* have I continued thee, [and have not destroyed thee by the pestilence,] to shew thee, &c." See the close of *v.* 29.

Jonah seems to have been grieved that so extraordinary and beautiful a plant perished; as well as for the loss of its shelter.

—in a night] Some MSS. and editions read שבין and ובין.

11. — six score thousand] Reckoning those of a tender age

cannot discern between their right hand and their left hand; and *also* much cattle?

at a fifth part, the city contained six hundred thousand inhabitants. See Boch. Geogr. 252, 3.

—and their left hand] See on Joel ii. 17, for the use of the Hebrew prepositions.

—much cattle] in the large circuit of Nineveh, as in that of Babylon, space was probably left for cattle to feed. Quintus Curtius says of Babylon, "Ædificia non sunt admota muris, sed fere spatium unius jugeris absunt. Ac ne totam quidem urbem tectis occupaverunt; per xc stadia habitatur; nec omnia continua sunt: credo, quia tutius visum est pluribus locis spargi: cætera serunt coluntque; ut, si externa vis ingruat, obsessis alimenta ex ipsius urbis solo subministrentur."

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THE BOOK OF

# AMOS.

## CHAP. I.

1 THE words of Amos, who was among the shepherds of Tekoa, which * came unto him in a vision concerning Israel, in the days of Uzziah king of Judah,

* Hebr. he saw.

1. Amos] Though this prophet was of Tekoa, a city in the tribe of Judah, (see 2 Chron. xi. 5, 6. and Josh. xv, 20, 59 in the Greek,) yet he dwelt in Israel, (c. vii. 12,) and prophesied chiefly against that kingdom. See c. ii. 6, &c. He was a shepherd and herdsman, and a gatherer of sycamore fruit: c. i. 1. vii. 14. But rural imployments were general, and honourable, among his countrymen. However, in the words

" I was no prophet,

" Neither was I the son of a prophet," c. vii. 14,

he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style pronounces him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit; and scarcely inferior to any in splendour of diction and beauty of composition. De sacra poesi Hebr. præl. xxi.

shepherds] Kimchi says that shepherds were called נקדים, because some sheep were *spotted:* Gen. xxx. 32: Drusius, because a *mark* was stampt on them. Bochart derives the word from a corresponding Arabic one, which signifies an inferior kind of sheep or goats, and the shepherd of such; and hence a shepherd in general. Hieroz. i. 442.

Israel] " Ἰερουσαλημ ὁ. Scribitur abreviate ΙΑΗΜ, et Ισραηλ ΙΗΛ," Secker.

Uzziah] He reigned over Judah from the year before Christ 809, to the year 758.

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and in the days of Jeroboam *the* son of Joash king
2 Israel, two years before the earthquake. And he said:
Jehovah will roar from Sion,
And from Jerusalem he will utter his voice:
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither.
3 Thus saith Jehovah:
For three transgressions of Damascus,
And for four, I will not turn away *the punishment* thereof;
Because they threshed Gilead with threshing-wains of iron:

Jeroboham] See on Jon. i. 1.

—earthquake] This earthquake is referred to Zech. xiv. 5; and probably, as Bishop Lowth thinks, Isai. v. 25. Josephus describes some of its effects; and attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16. Ant. ix. x. 4.

2. Jehovah—voice] These two lines occur Joel iii. 16. See also Jer. xxv. 30. The meaning is, that God will soon spread terror, like beasts of prey when they roar: Amos iii. 8: in other words, that he will soon display his power in executing judgment. The particular judgment here threatened is a drought. See c. iv. 6. vi. 12.

—from Sion] His dwelling place; where he exhibits his glory between the Cherubim. See Jer. xxv. 30.

—Carmel] A very fruitful mountain in the tribe of Judah. Josh. xv. 55. Isai. xxxv. 2.

3. —I will not turn away, &c.] For the multiplied transgressions of Damascus, the capital of Syria, I will not rescue it, sc. עַם the people, from punishment. See Ps. xxxv. 17. The lxx here translate the suffix by αυτων, v. 6. by αυτης. and v .9. by αυτην, referring it to the people, the inhabitants, the city. Or, I will not convert the people. Lament. v. 21. Jer. xxxi. 18. Or, I will not pardon it: sc. פֶּשַׁע the transgression. Or, I will not turn it back, or revoke it: sc. חֻקִּי *my purpose*, or דְּבָרִי *my word*, See Numb. xxiii, 19, 20; where דְּבָרוֹ may be understood

" For three transgressions of Damascus,
" And for four, I will not restore it. Lowth's Prel. v. 2. p. 52.

Est Litotes: Certissime puniam, et exequam illud decretum meum. Confer. Num. xxiii. 20. Dathius.

—threshed] This alludes to the threshing-wain described

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4 But I will send a fire on the house of Hazael,
† Which shall devour the palaces of Benhadad.
5 I will also break the bar of Damascus;
And I will cut off the inhabitant from the valley of On,
And him that holdeth the sceptre from ‡ Beth-Eden;
And the people of § Syria shall go into captivity unto Kir, saith Jehovah.
6 Thus saith Jehovah:
For three transgressions of Gaza,
And for four, I will not turn away the *the punishment* thereof:
Because they led into captivity a full ‖ number of captives,
That they might deliver *them* up to Edom:
7 But I will send a fire on the wall of Gaza,
* Which shall devour the palaces thereof.

† Hebr. And it. ‡ Or, the house of Eden. § Aram. ‖ captivity. * And it.

Isai. xli. 15. It moved on serated wheels, and at once forced out the grain and cut the straw. See Pocock on Micah iv. 13. and Bishop Lowth on Isai. xxviii. 27. If we translate *threshing instruments*, we suggest a modern Idea.

Gilead] The fact is recorded 2 Kings x. 32, 33.

"*ó.* הרות הגלער: ut *v.* 13." Secker.

4. Benhadad] He was the son and successor of Hazael, King of Syria. 2 Kings xiii. 3, 24.

5. —the bar] Perhaps the true reading is ברחי the bars. So *ó.* Syr. and the similar passages Jer. li. 30. Lam. ii. 9. Nahum iii. 13.

—the valley of On] This, says Bochart, Geogr. Sacr. ii. vi. 79, and Beth-Eden, *the house of Eden, sedes voluptatis*, are other names for the valley of Damascus. On, as we read in *ó.* may be derived from the Hebr. אן *robur, opes*, or from On the Egyptian title of the sun. See the learned Mr. Bryant's mythology; i. 16. ed. 1,

Kir] Probably a city of Elymais. Isai. xxii. 6. The completion of this prophecy is recorded 2 Kings xvi. 9.

6 —captives.] This might happen at the time of such incursions as are mentioned 2 Chron. xxi. 16.

7. —wall] Perhaps the true reading here, and v. 10, 14, is חומות walls. See *ó.* Ar. Syr. Chald.

Gaza] Hezekiah smote it: 2 Kings xviii. 8. Pharaoh, King

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8 And I will cut off the inhabitant from Ashdod;
And him that holdeth the sceptre from Ashkelon;
And I will turn mine hand against Ekron,
And the residue of the Philistines shall perish,
Saith the Lord Jehovah.

9 Thus saith Jehovah:
For three transgressions of Tyrus,
And for four, I will not turn away *the punishment* thereof:
Because they delivered up a full † number of captives to Edom,
And remembered not the league of brethren;

10 But I will send a fire on the wall of Tyrus,
‡ Which shall devour the palaces thereof.

11 Thus saith Jehovah:
For three transgressions of Edom,
And for four, I will not turn away *the punishment* thereof:
Because he pursued his brother with the sword,

† Hebr. captivity. ‡ And it.

of Egypt, smote it: Jer. xlvii. 1. Alexander the Great took it: Quint. Curt. iv. vi.

8. Ashdod] Uzziah conquered it; 2 Chron. xxvi. 6.

Ashkelon] See Jer xlvii. 5.

Ekron] See Zeph. ii. 4. All Syria was subdued by Pharaoh Necho; and again, as far as Pelusium, by Nebuchodonosor. Jos. Ant. x. vi. 1, Berosus also mentions that Nabuchodonosor conquered Syria and all Phenicia. Jos. contr. App. i. §. 19, 20.

9. —league] 1 Kings v. 12.

10. —a fire] Nebuchadnezzar took the city of Tyre after a siege of thirteen years. Ezek. xxvi. 7—14. Jos. contr. App. i. 20, 21. Otherwise, he could not have been represented as the conqueror of all Phenicia. It was also taken by Alexander: Q. Curt. iv. iv. 13: where the words are, "Alexander, exceptis qui ad templum confugerant, omnes interfici, ignemque tectis injici, jubet."

11. —his brother] The two nations were descended from Jacob and Esau, who were brethren. It is probable that, before Amos wrote, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the words may be spoken prophetically, of the

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And § cast off his pity:
And his anger tare for ever,
And he ‖ kept his wrath perpetually:
But I will send a fire upon Teman,
* Which shall devour the palaces of Bozrah.

13 Thus saith Jehovah:
For three transgressions of the sons of Ammon,
And for four, I will not turn away *the punishment* thereof:

§ Hebr. destroyed, or corrupted, his compassions. ‖ his wrath, he kept it. * And it.

conduct which the Edomites would pursue at the taking of Jerusalem by the Babylonians. Obad. 11---14. Ez. xxv. 12. xxxv. 5. Ps. cxxxvii. 7.

---cast off] See שחת Exek. xxviii. 17. The lxx and Ar. add בארץ, *in the land*, to this clause, "And destroyed his damsels in the land." See Ch. Vulg. ὁ. and Judges v. 30.

---tare] "ונטר *et asservavit*. Syr. Recte, ut suadent sequentia. Cons. Ps. ciii. 9. At. ὁ. Symm. Th. Ch. Vulg. ut Hebr." Secker.

---for ever,] See Gen. xxvii. 41. Numb. xx. 20.

12. ---a fire] Nebuchadnezzar subdued the Edomites. Jer. xxv. 9, 21. xxvii. 3, 6. Judas Maccabeus obtained a great victory over the remains of them; 1 Macc. v, 3; probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah. See Stabo xvi. p. 760. marg. ed. Amst. fol. 1707. For I suppose that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards, Hyrcanus reduced them under subjection; and permitted them to remain in their country on condition that they conformed to the Jewish laws. Jos. Ant. xiii. ix, 1, See on Obad. 2.

Teman] A city of Idumea. Jer. xlix. 7, 20. Ezek. xxv. 13. Teman was the grandson of Esau. Gen. xxxvi. 10, 11:

Bozrah] A city of Idumea. Isai. xxxiv. 6. lxiii. 1. Jer. xlix. 22. Bochart thinks that there was another Bozrah in the land of Moab: Jer. xlviii. 24. Hieroz. ii. xlviii. p. 534: and Moab was famous for its flocks. 2 Kings iii. 4. Mic. ii. 12.

13. ---Ammon] From whom the Ammonites were descended. See Gen. xix. 38. Their country lay to the east of Jordan, in the neighbourhood of Gilead. Rabbah was its capital. Deut. iii. 11. 2 Sam. xi. 1. Jer. xlix. 2.

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Because they ripped up the women with child of
Gilead,
That they might enlarge their border:
14 But I will kindle a fire on the wall of Rabbah;
† Which shall devour the palaces thereof,
With shouting in the day of battle,
With a whirlwind in the day of tempest.
15 And their king shall go into captivity,
He and his princes together, saith Jehovah.

CHAP. II.

1 THUS saith Jehovah:
For three transgressions of Moab,
And for four, I will not turn away *the punishment*
thereof;
Because he burned the bones of the king of Edom
into lime:

† Hebr. And it.

—of Gilead] The historians of these times, transmitted down to us, are so concise, that we often want authority for the particular facts referred to.

14. —a fire] The Ammonites were conquered by Nebuchadnezzar Jer. xxvii. 3, 6.

—tempest] This image is naturally and sublimely introduced. So,

Æneas nubem belli, dum detonet, omnem
Sustinet. Æn. x. 809.

15. —their king] Or, Malchom, their God. So Vulg. Syr. ô. MS. Pachom. and Boch. Hieroz. ii. xxxiv. 358. See Jer. xlviii. 7. xlix. 3. 1 Kings xi. 33.

he] "והוא οι ιερεις αυτων. ô. π [i. e. παντες] ιερεις τω αυτω, apud Montf. Cum sacerdotibus ejus, Syr. Nec male, ut videtur ex Jer. xlix. 3." Secker. The reading may have been, והוא וכהניו ושריו, or כהניו ושרי.

CHAP. II.

1. Moab] For the origin of this People, see Gen. xix. 37. Their country lay to the east of the dead sea.

—burned the bones] Insulted his remains in a revengeful and savage manner.



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2 But I will send a fire on Moab,
‡ Which shall devour the palaces of Kirioth:
And Moab shall die with tumult,
With shouting, with the sound of the trumpet.
3 And I will cut off the judge from the midst thereof;
And all the princes thereof will I slay with him,
saith Jehovah.
4 Thus saith Jehovah:
For three transgressions of Judah,
And for four, I will not turn away *the punishment* thereof:
Because they have rejected the law of Jehovah,
And have not kept his statutes:
And their § false gods have caused them to err,
After ‖ whom their fathers walked:
5 But I will send a fire on Judah,
* Which shall devour the palaces of Jerusalem.
6 Thus saith Jehovah:
For three transgressions of Israel,

‡ Hebr. And it. § lies. ‖ which. * And it.

2. Kirioth] A city of Moab. Jer. xlviii. 24, 41. Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6.

3. —the judge] Probably the title of the chief magistrate. Thus the Carthaginians had their Suffetes. Houbigant reads בקרבו and שריו.

4. —their false gods] Vulg. idola sua. The next line naturally refers to the idolatries of Judah, with accounts of which their history abounds. Compare Isai. xlv. 20.

5. —a fire] This refers to the burning of Jerusalem by Nebuzar-adan. 2 Kings xxv. 9.

6. Israel] Amos first prophesies against the Syrians, Philistines, Tyrians, Edomites, Amonites, and Moabites; who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and oppressors. Having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions; he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his propor subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have

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And for four, I will not turn away *the punishment* thereof:
Because they sell the righteous for silver,
And the needy in return for sandals:
7 They bruise the head of the poor in the dust of the earth,
And turn aside the way of the humble:
And a man and his father go in unto the *same* damsel,
To pollute † mine holy name:
8 And they stretch *themselves* on garments taken to pledge.
Near every altar;

† Hebr. the name of mine holiness.

been, that Pul invaded it in the reign of Uzziah; 2 Kings xv. 19; and that, in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser. 2 Kings xvii. 6.

—sandals] So c. viii. 6. Even for so inconsiderable a price as that specified.

7. —bruise] Houbigant says that the true reading is from שוף *terere;* that the א has been introduced by eastern scribes from the Arabic form; and that it is marked with a circle above it in MSS. as a suspicious letter. Vulg. *ó.* Syr. render according to the sense of שוף: and Ps. lvi. 1, 2. lvii. 3, *ó.* translate שאף by καταπατειν, as if it had that sense in the Hebrew. See also Vulg. *ó.* c. viii. 4. That some verbs are used with ב, see c. iv. 11. ix. 13. Ez. xviii. 32, compared with *v.* 23.

—turn aside] From right and justice. See c. v. 12. Isai. x. 1. xxix. 21.

—the *same* damsel] Houbigant observes that *ó.* have προς την αυτην παιδισκην.

To pollute] To treat me as if I was not a holy and fearful God. Ezek. xx. 39. Or, by giving occasion of reproach among the heathen. Ezek. xx. 9. For the change from the participle to the preter tense, see Isai. xxix. 21. Amos, v. 7, 12. vi. 6.

8. —stretch *themselves*] Bow *themselves* down; in the force of the conjugation Hithpahel, which this Hebrew verb wants. See Ps. cxxv. 5, according to the Greek, Latin, and English versions: *et deflectentes se.* The sense is, that they recline at an idolatrous banquet. See Spencer de leg. Hebr. iii. c. vii.

—taken to pledge] Retained contrary to the law. Ex. xxii. 26, 7.

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And drink the wine of *men* ‡ punished by *unjust* fines,
In the house of their gods.

9 Yet destroyed I the Amorite from before them,
Whose height *was* as the height of the cedars,
And he *was* strong as the oaks:
Yet destroyed I his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt,
And led you in the desert forty years;
That ye might possess the land of the Amorite.

11 And I raised up of your sons for prophets,
And of your young men for Nazarites.
*Is* it not even thus,
O ye sons of Israel, saith Jehovah?

12 But ye gave the Nazarites wine to drink:
And ye commanded the prophets,
Saying, Prophesy not.

‡ Or, unjustly *fined.*

---punished by *unjust* fines] The law allowed of pecuniary amercements in some cases. Ex. xxi. 22. Deut. xxii. 19. But the prophet speaks of wine purchased with money arising from iniquitous mulcts.

In this verse the future tense is twice affected by the distant *vau.*

9. The image is a grand and natural one:

Ηριπε δ, ως οτε τις δρυς ηριπεν, η αχερωις,
Η πιτυς βλωθρη, την τ ουρεσι τεκτονες ανδρες
Εξεταμον πελεκεσσι νεηκεσι, νηιον ειναι.

Il. xiii. 359.

Ille, mordaci velut icta ferro
Pinus, aut impulsa cupressus euro,
Procidit late. Hor. Od. L. iv. vi.

So virgil compares the destruction of Troy to the cutting down of an ancient ornus, or mountain ash; and the fall of Entellus to that of a pine. Æn. ii. 626. v. 447.

The prophet diversifies and continues the image with great beauty.

11. Nazarites] Persons separated to God by certain ceremonies: Numb. vi.: and particularly commanded to refrain from wine. Ib. *v.* 3.

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13 *Therefore* behold I *will* press your place,
As a § loaded corn-wain presseth its sheaves.
14 And flight shall perish from the swift,
Neither shall the strong establish his force;
And the mighty shall not deliver himself,
15 Neither shall he that handleth the bow stand;
And the swift of foot shall not deliver *himself*,
Neither shall he that rideth the horse deliver himself:
16 And he that establisheth his heart among the mighty,
Shall flee away naked in that day, saith Jehovah.

§ Hebr. full.

13. —press] I give מעיק and תעיק an active sense; as the word of the same form has in Syr. and Chald. See Cast. lex. See also the Syriac and Chaldee versions of this passage.

"Active sumitur in Hiphil, ut et צוק." Secker.

—your place] See the original word, Ex. x. 23. xvi. 29. Judges vii. 21. 1 Sam. xiv. 9. 2 Sam. vii. 10. Hab. iii, 16. Zech. xii. 6.

By a full corn-drag I understand one fully laden, so as to make it weighty.

The pronoun לה may be referred to עמיר: sibi manipulos, i. e. suos manipulos: or we may suppose it redundant, as לו, Cantic. ii. 11. Hos. viii. 9. Isai. xxxi. 8, לך, ib. xl. 9.: or we may suspect its genuineness; as there is no trace of it in the versions or Chald.; and as it resembles the close of the foregoing word.

Our marginal rendering is, I will press your place, as a cart full of sheaves presseth. Quod plenum sibi est manipulis. And Houbigant renders, Ego igitur isum locum, ubi estis, ita calcabo ut calcat manipulos plenum plaustrum.

I am pressed—] "They are said to weary God. Isai. i. 14. xliii. 24. Mal. ii. 17. But there is no authority for using the word here passively. And the next verse being joined to this by ו makes it more natural that this should begin to express their punishment." Secker.

14. —swift] Here the swift is opposed to the strong; and *v.* 16, to him that rideth on a swift beast. I suppose that the four last verses of this chapter refer to the inextricable calamities caused by the earthquake. See c. i. 1.

—among the mighty] Syr. as the mighty גבורים.

15. *himself*] One MSS. supplies נפשו.

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CHAP. III.

1 HEAR this word which Jehovah hath spoken ‖ concerning you, O ye sons of Israel; *even* ‖ concerning all the family which I brought up from the land of Egypt; saying:

2 You only have I known
From among all the families of the earth:
Therefore will I * visit upon you
All your iniquities.

3 Can two go together,
Unless they meet by appointment?

4 Will the lion roar in the forest,
When he hath no prey?
Will the young lion utter his voice out of his den,
If he have not taken *any thing?*

5 Can a bird fall into a snare upon the earth,

‖ Or, against * Or, punish.

1. O ye sons] The lxx and Arab. read בית. "O house of Israel:" which is the reading of many MSS.

—family] Used also for people or nation: Jer. viii. 3. Mic. ii. 3.

2. —known] Acknowledged by revealing myself to you, and protecting you.

3. Can two, &c.] As a journey, in which two engage, naturally supposes a settled meeting; so the denouncing of God's designs by his prophets shews that he has made himself known to them.

—meet] "Γνωρισωσιν ἑαυτους. ὁ. נודעו." Secker.

4. roar] Naturalists assert that, when the lion sees his prey, he roars before he rushes on it: and that at this roaring many animals shew great fear. See *v.* 8. He likewise roars over his prey. The sense seems to be, As the lion roareth on account of his prey; so by my prophets I cry aloud against you, because ye are the objects of my vengeance. See *v.* 8.

5. Can a bird, &c.] So I have prepared destruction against you; and the enemy shall not depart from you, till he have destroyed you. See the latter part of *v.* 6

Can—will] Shall—will? Perhaps, Will a snare rise, spring up? Secker.

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Where no gin *is set* for him?
Will a snare spring from the ground,
† When it hath not taken *any thing?*
6 Shall a trumpet be blown in a city,
And the people not be afraid?
Shall there be evil in a city,
And Jehovah hath not ‡ inflicted it?
7 Surely the Lord Jehovah doeth nothing,
But he revealeth his secret
Unto his servants the prophets.
8 The lion hath roared: who will not fear?
The Lord Jehovah hath spoken:
Who will not prophesy?
9 Publish it upon the palaces in Ashdod,
And upon the palaces in the land of Egypt:
And say:

† Hebr. When taking it hath not taken. ‡ done.

6. Shall a trumpet, &c.] As the people run together through fear, when the signal of an approaching enemy is made; so let my warning strike the Israelites with terror.

—evil] Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befal my people without my special appointment?

7. doeth] The Hebrew future has often the *frequentative* force: "is wont to do."

8. The lion, &c.] The awful admonitions uttered by the prophets are as natural a consequence of God's command, as fear is of the lion's roaring,

Fremitu leonis qualis audito tener
Timidum juvencus applicat matri latus:
At ille sævus, matre summota, leo
Prædam minorem morsibus vastis premens
Frangit, vehitque; talis e nostro sinu
Te rapiet hostis. Sen. Troad. 794.

9. —upon the palaces] i. e. the flat roofs of the palaces, the usual place of publishing events. Matth. x. 27. See Bishop Lowth on Isai. xxii. 1.

—in Ashdod] "Εν Ασσυρίοις ὁ באשור. Recte. ut videtur: nam sæpe συζυγικὸν cum מצרים: et Azoto excidium prædictum fuit; c. i. 8." Secker.

—And say] I suppose this to be extra metrum. See c. viii. 5.

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Gather yourselves together upon the mountains of Samaria,
And see great § tumults in the midst of her,
And the oppressed within her.
10 For they know not to do right, saith Jehovah;
They ‖ treasure up * rapine and spoil in their palaces.
11 Therefore thus saith the Lord Jehovah:
An enemy shall encompass the land,
And shall bring down thy strength from thee;
And thy palaces shall be spoiled.
12 Thus saith Jehovah:
As the shepherd † taketh out of the lion's mouth
Two legs, or a portion of an ear;
So shall the Sons of Israel be ‡ taken out,
Who sit in Samaria on the side of a bed,
And in Damascus *on the side* of a couch.

§ Or, violences. ‖ Hebr. Treasuring up. * Or, violence. Hebr. † rescueth. ‡ rescued.

Samaria] The capital of the kingdom of Israel; situated on a hill, and surrounded by hills. Maundrell. p. 58. 1 Kings xvi. 24. Some of the versions read הר *the mountain*. See c. iv. 1.

11. —shall encompass] Houbigant reads יסבבית: *hostis circumsidens*, vel, *circumsidebit*. Perhaps סבב *circundabit*; which exactly corresponds to the verb in the next line. See Syr. "F. סביב ארו. sequiter ונבזו." Mr. Woide. Five MSS. have יסבב.

12. —Who sit] See c. vi. 4. Who now sit luxuriously on beds and couches. Jer. xxxvi. 15. Esth. i. 6. Harmer ii. 60, endeavours to shew that the corner of a bed was the most honourable place: and by מטה he thinks that we may understand a divan; or a part of a room raised above the floor, and spread with a carpet in the winter, and in the summer with fine mats. A mattress laid on this floor might serve for a bed. See. p. 67. He also thinks that דמשק may signify something made at Damascus. p. 67.

Damascus] This prophecy may have been delivered when Jeroboam the Second was in possession of Damascus. 2 Kings xiv. 28.

Because דמשק in the Arabic version of Isai. iii. 22. is rendered peplum, Houbigant leads us to translate,

Who dwell in Samaria,
In the extremity of a bed, and in the covering of a couch.

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13 Hear [O ye priests,] and testify to the house of Jacob,
Saith the Lord Jehovah, the God of hosts;
14 § That in the day when I visit the transgressions of Israel upon him,
I will *also* ‖ visit the altars of Bethel;
And the horns of the altar shall be cut off, and shall fall to the ground:
15 And I will smite the winter-house
Together with the summer-house;
And the houses of ivory shall be destroyed,
And the great houses shall * have an end, saith Jehovah.

§ Or. surely. ‖ Hebr. visit upon. * Or, fail.

According to this conjectural rendering, the sense may be: So a very inconsiderable part shall escape, who hide themselves in the most retired places of their habitations. "Professor Michaelis observes that MS. 93 reads דמש, which he renders in latibulo lecti: from the Arab. *abdidit, occultavit*." Mr. Woide.

---and in Damascus] "If we suppose the word properly to signify the covering of a couch, this name may have been given to it because probably it was generally made of a species of silk so called. דמסק in Arab. signifies the threads spun from a silk-worm's thread; and the Hebrew word may be formed from it by the substitution of a cognate letter." Dr. Forsayeth.

13. O ye priests] The lxx and Arab. supply this: and there seems to be a peculiar propriety in addressing the priests on this occasion.

---hosts] The word may comprehend the angelic host; the sun, moon and stars, which are the heavenly host; and the hosts, or armies, of all nations; but particularly those of the Jews, whom God led forth to battle when his people observed his law.

14. ---Bethel] See 1 Kings xii. 29, 32. It's destruction is also foretold c. v. 5. and may be reffered to Jer. xlviii. 13.

---horns] See Ps. cxviii. 27. Ex. xxvii. 2.

15. ---winter-house] See Jer. xxxvi. 22.

---of ivory] inlaid with ivory in some parts of them.

Δωματα ηχηεντα
Χρυσου τ, ηλεκτρου τε, και αργυρου, ηδ ελεφαντος. Odyss. iv. 72.
Non ebur, neque aureum
Mea renidet in domo lacunar. Hor. Od. L. ii. xviii. 1.

See Harmer i. 181. and Boch. Hieroz. L. ii. xxiv. 252.



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CHAP. IV.

1 HEAR this word, O ye kine of Bashan,
That *are* on the mountain of Samaria:
That oppress the poor, that crush the needy;
That say to their masters, Bring, and let us drink.
2 The Lord Jehovah hath sworn by his holiness,
That, behold, the days *shall* come upon you,
When ye shall be taken away with † hooks,
And your posterity, with nets of fishes.
3 And ye shall go out *at* the openings, every one
at that which is before it;

† Or, fishing instruments.

1. Hear] It should regularly be שמענה: and Houbigant suggests that this word may have been originally written שמען, according to Gen. iv. 23.

---O ye kine of Bashan] Bashan was famous for its flocks and herds. Deut. xxxii. 14. Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. Or if the reader supposes that the men of Israel are addressed, שמעו may be construed with פרות κατα το σημαινομενον, or, *according to the sense;* and אחריתכם may be the reading, *v.* 2.

---to their masters] Houbigant reads לאדניהן: and V. Syr. Ar. לאדניכן.

"Masters, or Lords, are husbands. Gen. xviii. 12." Secker.

2. ---ye shall be taken away] Literally: *one* shall take you away. See on Jon. iii. 7.

---hooks] The original word in the masculine is used for *thorns;* but in the feminine it signifies *shields.* In Buxt. Lex. Rabb. צנא signifies *canistrum corbis;* and is equivalent to טנא in Hebrew, the צ and ט being often changed. So that perhaps a fishing-instrument may be denoted, which, like some now in use, resembled a shield, or a basket, in its form. Our translators render *hooks,* from their analogy to *thorns.*

---nets of fishers] The original word in the masculine is used for *thorns,* and in the feminine for *pots;* and the sense of *hooks* is assumed by the English translators, as before. Perhaps the prophet means vessels of fishing resembling pots, with nets annexed to them.

Those who think that the women of Israel are understood *v.* 1, may read in this *v.* עליכן and אתכן

3. ---*at* the openings] The apertures of the fishing instru-

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And I will cast it forth, and will utterly destroy it, saith Jehovah.

4 Go to Bethel, and transgress;
At Gilgal multiply ‡ transgression:
And bring your sacrifices every morning;
Your tithes, every three years.

5 And burn a thank-offering of leaven,
And proclaim, publish abroad, freewill-offerings.

‡ Hebr. to transgress.

ment in which ye were caught. Houbigant reads ובפרצים because Vulg. Syr. actually supply the preposition; which in Hebrew is very often understood.

—every one] אשה sc. דוגה *fish.*

—utterly destroy] Houbigant Proposes והחרמים; "et projiciemini in sagenas." Possibly, והשלכתינה החרמנה, "et projiciam eam perdendo eam." From Chald. Syr. we may collect הררי מני, or הרי מני, "to the mountains of Mini or Armenia." In *v.* 2, 3, the image is changed from that of *v.* 1, in the irregular eastern manner: and I suppose it continued through these two verses; and not interrupted by a second transition.

4. —Gilgal] See c. v. 5. That this place, which lay between the river Jordan and Jericho, was the scene of idolatry, appears from the contempory prophet Hosea; c. iv. 15. ix. 15. xii. 11. It was so called, because at that place God גלל *rolled away* the reproach of circumcision from the Israelites. Josh. v. 9.

—years] So ימים sometimes signifies. See Ex. xiii. 10. Numb. ix. 22. 1 Sam. i. 3. xxvii. 7. 2 Sam. xiv. 26. See the law for offering tithes at the end of three years, Deut. xxvi. 12.

"לשלשת ימם means by or on the third day without implying any repetition, Ex. xix. 15. Ezr. x. 8, 9. The tithes of the third year were to be given by the Jews to the Levites and the poor, to be eaten within their gates: Deut. xiv. 28. xxvi. 12: but those mentioned here were brought to the temple: and the third day bears some proportion to the preceding *every morning;* but three years do not.------Michaelis, whom see, understands *days:* and all the old versions translate so." Secker.

5. And burn] V. *6.* Syr. read וקטרו.

—of leaven] Though *of leaven,* in contempt of the law Lev. ii. 11, makes a good sense; yet the Chaldee, by reading מחמס, *from violence,* suggests a better sense.

—proclaim] Inviting many to feast on these sacrifices. See Spencer de leg. Hebr. L. iii. c. vii. The sense of these two

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For thus ye love *to do*, O ye sons of Israel,
Saith the Lord Jehovah.

6 And moreover I have given you
Cleanness of teeth in all your cities,
And want of bread in all your places:
And *yet* ye have not returned unto me, saith Jehovah.

7 And moreover I have withholden from you the rain,
When *there were* yet three months to harvest:
And I have caused it to rain upon one city,
And upon another city have I caused it not to rain:
One portion hath been rained on;
And another portion, whereupon I have caused it not to rain hath withered:

8 And two or three cities have gone
Unto one city
To drink water, and have not been satisfied:
And *yet* ye have not returned unto me, saith Jehovah.

9 I have smitten you with blasting, and with mildew, very much:

verses is: With the punishment denounced, *v.* 2, 3, impending over you, and notwithstanding past tokens of my anger, *v.* 6, &c.; continue to trust in your idols. A severe derision of their folly and impiety.

6. And *yet*, &c.] A reprehension which occurs five times in this chapter.

7. —three months] Some understand this of the rain which fell in April, three months before wheat-harvest: others think that there is a reference to the snow and rains which filled the reservoirs in the beginning of February. Harmer i. 40.

—whereupon I have caused it not to rain] For תמטיר, V. *b*, Ar. read אמטיר. So does one MS. now; and a second read so originally, and perhaps a third. This reading is therefore preferable to תמטר.

8. —or three] ושלש. Houbigant. V. *a*. But Syr. Chald. omit the *vau*. The rhyme in *v.* 7, 8, is prosaic: and yet the use of the future for the past, and the repetition at the close of *v.* 8, are in the poetical manner.

9. —very much] Hebr. multiplicando. See Prov. xxv. 27.

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Your gardens, and your vineyard, and your figtrees,
And your olive trees, hath the locust eaten:
And *yet* ye have not returned unto me, saith Jehovah.

10 I have sent among you the pestilence, after the manner of Egypt:
I have slain your young men with the sword,
And § your horses have I led away into captivity;
And I have made the smell of your camps to come up into your nostrils:
And *yet* ye have not returned unto me, saith Jehovah.

11 I have overthrown *some* of you, like the ‖ great overthrow
Of Sodom and of Gomorrah;
And ye have been as a firebrand plucked out of the burning:
And *yet* ye have not returned unto me, saith Jehovah.

§ Hebr. Together with the captivity of your horses. ‖ overthrow of God.

A good sense arises from thus changing the Masoretic division of the sentence, and adding הרבות to the former clause. By pointing the word differently we may render, "Your many gardens, &c."

---the locust] The verb גזם in Ar. and Æth. and in the Talmudical writers, signifies "abscindere ramos arborum." See Boch. Hieroz. part. ii. p. 443, 484.

10. ---after the manner of Egypt] See Deut. vii. 15. xxviii. 60. The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country. For the phrase, see Gen. xix. 31. Isai. x. 26. Ezek. xx. 30.

---into your nostrils] We may read באפכם without the *vau*, as V. 6. Ar. Syr. Houbigant, and one MS. in which the *vau* is erased. But Chald. has the *vau*: "even unto your nostrils." The pestilential smell of the dead is meant.

11. ---great overthrow] See on Jon. iii. 3. and the parallel places Isai. xiii. 19. Jer. l. 40. For the fact, see 2 Kings xiii. 3: xiv. 26.

---of Sodom] את is sometimes the sign of the genitive case. See Nold. §. 24.

---plucked] Many MSS. read מוצל here, and Zach. iii. 2.

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12 Therefore thus will I do unto thee, O Israel:
And because I will do thus unto thee,
Prepare to meet thy God, O Israel.
13 For, behold, he that formeth the mountains, and createth the wind,
And declareth unto man what *is* his thought;
He that maketh the morning darkness,
And treadeth upon the high places of the earth;
Jehovah, God of hosts, *is* his name.

12. ---thus] I will overthrow thee with a great overthrow. Houbigant reads מה from Chald. and renders:

Nunc autem quit faciam tibi, Israel,
Postquam tibi hæ feci?
Para te ad occursum Dei tui, Israel.

Thus will I do] "This is a common form of imprecation, implying more than he who used it would, or perhaps could, express." Secker.

13. For behold, &c.] Prepare to meet him armed with vengeance: for he is a great and powerful God.

---the mountains] "Βροντην ό. הרעם" Secker.

---darkness] ό. Ar. Houbigant, and above twenty MSS. or impressions read ועיפה;

"He that maketh the morning and the darkness:" Which is a very elegant various lection, and likely to be adopted by many readers. But God's power of changing day into night is mentioned c. v. 8: and in both these places there may be an allusion to the black clouds and smoke attending earthquakes which happen during the day. "Des nuages noirs & epais---sont ordinairement les avant-coureurs de ces funestes catastrophes. On a vu sortir une flamme de terre dans ces tremblemens, mais plus souvent de la fumee." Encyclop. 4to. Art. tremblemens de terre. See also c. viii. 9.

---and treadeth] That is, hath all power and sovereignty: treading under foot the highest and strongest places. See Deut. xxxii. 13. xxxiii. 29. This description of the all-powerful and all knowing God is very sublime. This line is repeated Mic. i. 3.

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CHAP. V.

1 HEAR ye this word which I * take up against you: *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall not † rise again:
She is stretched out on her land; none shall raise her up.

3 For thus saith the Lord Jehovah:
The city which went out *by* a thousand, shall leave an hundred,
And that which went out *by* an hundred shall leave ten,
To the house of Israel.

4 Wherefore thus saith Jehovah to the house of Israel:
Seek ye me, and ye shall live:

5 But seek not Bethel,
And go not unto Gilgal,
And pass not over unto Beersheba.

* Or, utter. † Hebr. add to rise.

1. Hear, &c.] According to Bishop Lowth, Hebr. præl. xxii. p. 292, this verse is a part of the קינה, or elegy. It may be divided thus:

Hear this word
Which I take up against you;
*Even* a lamentation, O house of Israel.

I suppose this lamentation continued to the end of c. vi: though it may be confined to *v.* 2.

Or, "For I take up a lamentation over you." Secker.

2. No more rise] "The contrary seems often said, as c. ix. 15: even though Israel be taken as opposed to Judah. But לא עוד doth not signify, not for ever. Joel ii. 19." Secker.

3. —went out] Or, *sendeth forth, emittit.* For Bochart attributes a transitive sense to the verb in this place; agreeably to Deut. xiv. 22: and Ps. cxliv. 14: "nec sit in eis abortus, nec quæ ejiciat fœtum." Hieroz. L. ii. xxx. 295.

5. Gilgal] In גלה יגלה there is an allusion to the word *Gilgal.*

—Beersheba] It belonged to Judah: 1 Kings xix. 3: which circumstance gives a propriety to the phrase, "pass not over." That it was the scene of idolatry, see c. viii. 14.

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For Gilgal shall surely go into captivity,
And Bethel shall ‡ come to nought.
6 Seek ye Jehovah, and ye shall live:
Lest he § rush like fire *on* the house of Joseph;
And it devour the house of Israel, and *there be* none *to* quench it:
7 Ye that turn judgment into wormwood, and righteousness into hemlock,
8 That have forsaken him who made the ‖ Hyades and Arcturus;

‡ Hebr. shall be for vanity. § Or, advance. ‖ Or, the seven stars.

—to nought] See Isai. xli. 29.

6. —rush] Advance, come. See 1 Sam. x. 6. "Notat צלח *irruere*. sed cum על vel אל: sed *pertransire* cum accusativo, 2 Sam. xix. 18: ut non opus sit rescribere פן ישלח אש בבית, "ut i. 4, 7, 10." Secker.

—like fire] A strong and natural image. Thus Hector is said to be φλογι εικελος αλκην. Il. Σ. 154.

And Horace describes Hannibal as passing through the cities of Italy "ceu flamma per tædas."

—the house of Israel] So ὁ. Ar. Houbigant: as the parallelism of the clauses requires. One MS. reads לישראל. *Perhaps* the word ישראל was written contractedly יאל. And the best way of accounting for the rendering of ὁ. αγγελων Θεω, Deut. xxxii. 8, is the supposition that the word ישראל, in an abbreviated form of writing it, resembled אל, *God*.

7. —into hemlock] לראש. This conjecture is supported by the parallelism, and by c. vi. 12. Observe too how the verses are divided in Syr: which translation furnishes authority for removing הניחי to the next verse. Doctor Durell.

8. —have forsaken] See the original word Jer. xiv. 9.

—the Hyades] So Vulg. Job ix. 9: where the reader may see at large Schulten's remarks on these astronomical terms. He thinks that Castel's derivation of כימה from חום calefacere is a judicious one: but prefers the Ar. קאם, *conscendit femellam*; as thus the word will import "Sidus calidum genitale." Hyde, on Ulugh Beigh's tables, thinks that the Pleiades are meant. There may be a reference to the spring, when the warmth of the sun promotes vegetation:

Candidus auratis aperit cum cornibus annum
Taurus. Virg. Georg. i. 217.

—Arcturus[ So Vulg. Job xxxviii. 31. As the Arab. root

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And who turneth the shadow of death into morning,
And darkeneth the day into night;
Who calleth the waters of the sea,
And poureth them over the face of the earth:
Jehovah [the God of hosts] *is* his name:
9 Who scattereth desolation over the strong,
And bringeth desolation over the fortress:
10 Ye that hate him who reproveth in the Gate,
And abhor him who speaketh uprightly.
11 Forasmuch therefore as your treading *is* on the poor,
And ye receive from him a gift of wheat;
*Though* ye have built houses of hewn stone,
Yet ye shall not dwell in them;
*Though* ye have planted pleasant ‡ vineyards,

‡ Hebr. vineyards of desire.

denotes *segnities, torpor*, this idea suits very well the cold and slow car of Boötes. See

Frigida circumagunt pigri sarraca Boötæ. Juv. v. 23.

—into night] Several MSS. read ללילה. And V. ὁ. Syr, Chald. Houbigant. But I must repeat that in Hebrew the preposition is very often omitted.

—calleth the waters] Either at the creation: or, to punish men by inundations, which often attend earthquakes.

Jehovah—] ὁ. MS. A. Pachom. ed. Ald. and Arab. add ὁ Θεος ὁ παντοκρατωρ, and read in the original אלהי צבאות. Thus the passage closes more grandly:

Jehovah, God of hosts, *is* his name.

Two MSS. read יהוה צבאות. See ix. 6. "MS. Copt. reads with ὁ. MS. A." Mr. Woide.

9. —scattereth] I read with ὁ. המפליג.

—bringeth] The versions read יביא: and many MSS. have יבא. These two verses are very sublime.

10. —the Gate] The usual place of administering justice, and of reproving and passing judgment on iniquity. Selden, i. 1312, has this quotation from Maimonides: In urbe qualibet Israelitica constituebant Synedrium minus, cujus sedes in porta urbis. See also Bishop Lowth on Isai. p. 156. "מוכיח בשער Isai. xxix. 21." Secker.

11. —treading] Read בוסכם. Calcare vestrum.

—a gift] See Esth. ii. 18. Jer. xl. 5.

—vineyards] These are the curses of the law. Deut. xxviii. 30, &c. See Mich. vi. 15. Zeph. i. 13.



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Yet ye shall not drink the wine of them.
12 For I know your manifold transgressions,
And your mighty sins;
Ye who afflict the righteous, who take a bribe,
And turn aside the poor in the Gate.
13 Therefore the wise *man* shall be silent at that time;
For it *shall be* an evil time.
14 Seek ye good and not evil, that ye may live:
And so Jehovah, the God of hosts, shall be with you,
As ye have said.
15 Hate ye evil and love good,
And establish judgment in the Gate.
It may be *that* Jehovah, the God of hosts, will be gracious
Unto the residue of Joseph.
16 Because, thus saith Jehovah, the God of hosts:
Wailing *shall be* in all the broad places;
And in all the streets they shall say, Alas! Alas!
And they shall call the husbandman to mourning;
And those who are skilful of lamentation, to wailing:

12. ---turn aside] Sc. from his right: unjustly overthrow him in the place of judicature. c. ii. 7.

13. The wise *man* shall be silent] The wise and eloquent shall be struck dumb by the judgments of God.

14. ---have said.] By your false prophets. Mic. iii. 11.

15. God] Eight MSS. omit אלהי, which favours the rhyme.

16. Jehovah] The word אדני in this verse is omitted by .ō Ar. Syr. and seven MSS. So c. iii. 8, 13, this word is likewise omitted in one MS. It is often a gloss on יהוה, denoting how it ought to be read according to the Jewish superstition. C. vii. 7, 8. and c. ix. 1. many MSS. read Jehovah for Adonai. The reader will often have occasion to make this remark.

---husbandman] On account of the drought which shall prevail: c. i. 2.

---skilful of lamentation] See c. viii. 3. and Jer. ix. 17. "Mercede quæ conductæ flent alieno in funere præficæ." Lucilius. Which Hor. imitates: Art. poet. 431. And Homer, speaking of Hector's dead body, says,

Παρα δ εισαν αοιδους
Θρηνων εξαρχους οιτε ϛοναεσσαν αοιδην
Οι μεν αρ ηθρηνεον επι δε ϛεναχοντο γυναικες,

Il. xxiv. 720.

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17 And in all vineyards *shall be* wailing:
For I will pass through the midst of thee, saith Jehovah.
18 Woe unto them who desire the day of Jehovah.
What is this day of Jehovah unto you?
It *is* darkness, and not light.
19 As if a man fled from a lion,
And a bear met him:
Or went into the house, and leaned his hand on a wall,
And a serpent bit him.
20 Shall not the day of Jehovah be darkness, and not light?
Even thick darkness, and no shining in it?
21 I hate, I § despise your feasts;
And I will not smell on your solemn days.
22 Although ye offer unto me burnt-offerings,

§ Or. reject,

—to wailing] Read ואל מספד with. V. Syr. Houbigant, and Bishop Lowth Hebr. præl. xxii. p. 293.

17. —vineyards] The usual scenes of joy.

18. —desire] Deriding the prophetical predictions. Jer. xvii. 15. Ezek. xii. 22.

19. As if, &c.] The calamities foretold are inevitable.

20. Shall not, &c.] A strong asseveration is beautifully conveyed in this question. The 18th, 19th, and 20th verses are very sublime. Darkness is naturally put for calamity, and light for gladness. So Hor. Od. iv. iv, 40.

Pulcher fugatis
Ille dies Latio tenebris.

"We use *light* to denote knowledge: the sacred writings, with no less propriety and elegance, apply it also to prosperity, honour, wealth, or any kind of happiness." Tayl. pref. to conc. §. iv. See on Mic. vi. 14,

21. —feasts] The word may also be rendered *sacrifices*. See Ex. xxiii. 18. Mal. ii. 3. Ps. cxviii. 27. Spencer de leg. Hebr. 703.

—solemn days] Days when the people were *restrained* from the common business of life. Deut. xvi. 8. Taylor in voc. Bishop Lowth on Isai. i. 13. vid. Additions.

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And your offerings of flour, I will not accept *them:*
And the peace-offerings of your fatlings I will not regard.
23 Take thou away from me the sound of thy songs;
And the melody of thy viols I will not hear.
24 But let judgment roll down as waters,
And righteousness as a mighty stream.
25 Did ye offer unto Me sacrifices, and an offering of flour,
In the desert *during* forty years, O ye house of Israel?
26 Nay, but ye bare the tabernacle of your Moloch,

22. —accept *them*] *ô.* MS. Al. read ι προσδεξομαι αυτα. As if the text had been אֹרָצֵם.

—fatlings] Some think that the buffalo is meant. See Boch. L. ii. xxviii. 282.

23. —songs—viols] The usual accompaniments of sacrifices among the Jews and Heathens.

Sacrifica dulces tibia effundat modos,
Et nivea magna victima ante aras cadat. Sen. Troad.

See Spencer de leg. Hebr. 1105.

There is great authority and majesty in this passage, *v.* 21—24; and the grandeur of the image with which it closes must strike every reader.

24. —let judgment] "Rather, judgment shall. See Isai. xxviii. 27." Secker.

25. Did ye offer unto Me] Verborum emphasis in MIHI sita, Spencer, 744. Did ye offer such sacrifices as were acceptable to ME; such entire and undivided service as I enjoined?

Did ye offer—] "Peters on Job, p. 312, thinks that they are not here reproached with a neglect, which Moses would not have suffered, and that probably they had no cattle to sacrifice: and that therefore Jeremiah, when he saith, vii. 22, 23, God commanded not sacrifice when they came out of Egypt, means that he did not immediately expect it: and that this question is here asked to shew that sacrifice is not the chief thing he is pleased with; but that, notwithstanding their offering it, their injustice, *v.* 24, and their idolatry, *v.* 26. will provoke him to send them into captivity." Secker.

26. Nay but, &c.] God is introduced as replying: No: ye sometimes carried about Moloch in his sacellum, ναισκω, shrine, or tabernacle. The true reading seems to be מלכם, See c. i. 15.

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And the star of your God Chiun;
Your images which ye made unto yourselves.

ō. and Ar. omit the pronoun: and Syr. has מלנכם. See also Acts vii. 43. Perhaps MS. 575 reads מלכם. Moloch, or Malchom, was probably the name of any famous *king* worshipped by the heathens. But Spencer thinks that it was oftenest given to the sun. Selden and Grotius observe, that Saturn was thus called by the Phenicians. See Spencer 360.

—the tabernacle] "The Carthaginians carried in their camp ιερον σκηνην, which was placed near the altar in their camp: Diod. Sic. l. 20. c. 65: with which Wesseling there compares this tabernacle; as he might also have done Moses's." Secker.

And the star] I have ranged the words as in ō. and Acts vii. 43. Their collocation in the Hebrew is unnatural, and points out a mistake in the copies:

Nay, but ye bare the tabernacle of your Moloch,
And Chiun, your images, the star of your God
Which ye made to yourselves.

MS. 612 places the words thus: Chiun *your God the star* [*of*] *your images*.

—the star] "Probably the figure of a star fixed on the head of an image of a false God. Drusius on the place quotes the following passage from a Greek scholiast: Erat fimulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi." Doctor Forsayeth. "I incline to think that the sin here reproved was not the sin of the Israelites in the wilderness, but of those who lived in the time of the prophet. In the former verse God appeals to them by the prophet whether he did not bear with them forty years in the wilderness, notwithstanding their many provocations, although they did not during that time offer sacrifices or other offerings, excepting on particular occasions. In the verse following this, he denounces his judgments on them for their abominable idolatry, notwithstanding their burnt offerings and their meat offerings, their hymns and songs in his praise." Doctor Forsayeth.

According to this sense we should render,

Ye have even borne the tabernacle of your Moloch, &c.

Chiun] That this was a name for Saturn, see Spencer de leg. Hebr. p. 666: who discusses the place before us at large. The God may have been represented as a star, with certain symbols of distinction. See Selden ii. 396. See also Camp. Vitringa obs. sacr. l, ii. c. 1. p. 233. 4to. The reading of Ριφα,

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27 Therefore will I cause you to go into captivity
beyond Damascus,
Saith Jehovah, the God of hosts *is* his name.

CHAP. VI.

1 Woe unto them that dwell at ease in Sion,
And that rest secure on the mountain of Samaria:
That are named after the chief of the nations:

in *ὁ.* and of Ῥεμφιν, Ῥαιφαν, Ῥαφαν, Ῥεφφαν, Ῥεφα, Acts vii. 43, where the MSS. vary, may be accounted for two ways: כיון may have been read ריון, there being a similarity in the two initial letters: or Rephan, the Egyptian name for Saturn, may have been used by translators, who lived in Egypt, as an equivalent term to Chiun. See the authors already referred to: and Hammond on Acts vii. 43.

Προσκυνειν in Acts seems supplied by way of interpretation: and one MS. for Βαβυλωνος reads Δαμασκω as Justin Martyr did, according to Beza. The Æth. version omits the last clause, Και μετοικιω υμας επεκεινα Βαβυλωνος, in *v.* 43,

27. —beyond Damascus] To which city it seems probable that Hazael carried many captives. 2 Kings x. 32, 3. But now the Israelites were to be led away captives into Assyria and Media. 2 Kings xv. 29. xvii. 6.

CHAP. VI.

1. —mountain] Samaria was situated on a mountain. 1 Kings xvi. 24.

—named after] The Hebrew word implies an allusion to the custom of marking a name, or character, by punctures. See Bishop Lowth on Isai. xliv. 5. They call themselves, not after their religious ancestors, but after the chief of the idolatrous nations; with whom they intermarry, contrary to their law. See Chald. But this and the next line are very obscure. "נקבי κατονομασμενοι Justinus: f. ex Aq." Secker.

"Persons of name in, or the known ones, אשר נקבו בשמות, of the principal of the nations; and to whom the house of Israel come i. e. for justice, and to pay court. See Ps. cxxii. 4, 5. Comp. Numb. i. 16. אנשי השם Gen. vi. 4. נוים is used of Amalek, Numb. xxiv. 20. ראשית principal of, *v.* 6." Secker.

I do not find that נקב ever signifies to give or take a name,

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And to them the house of Israel resort.
2 Pass over unto Calneh, and see:
And go from thence to the great Hamath:
And go down to Gath of the Philistines,
Are they better than these kingdoms?
Or *is* their border greater than your border?
3 *Who unto them* that remove far *from them* the evil day,
And hasten the seat of violence:
4 That lie upon beds of ivory,

The participle is six times rendered *expressed by name:* that is, particularly distinguished by being expressly called over by name. Numb. i. 17. 1 Chr. xii. 31. xvi. 41. 2 Chr. xxviii. 15. xxxi. 19. Ezr. viii 20. None but men of note seem to have been thus distinguished. This inclines me to believe that we should render, 'who are expressed by name' i. e. the noted and distinguished persons even 'of the chief of the nations." Dr. Forsayeth.

---house] Syr. and one MS. read בני sons.

---resort] Sc. for idolatrous and other illegal purposes. See the former part of Hosea, vii. 8. and Ps. cvi. 35.

2. ---Calneh] A city in the region of Babylon; Gen. x. 10: and, as it seems, lately subdued by the Assyrians. "Sequor Bochartum, qui libro iv. c. 18 erudite et copiose disputavit Calneh Ctesiphontem esse, pagum antiquissimum et nobilissimum ad Tigrim, in ea Assyriæ parte quæ Chalonitis dicitur, nomine quoque regionis nomini Hebraico urbis concinente."

I. D. Michaelis spicilegium geographiæ. Goettingæ 1769. p. 230.

---Hamath] A Syrian city on the Orontes. It was conquered by Jeroboam: 2 Kings xiv. 25: and by the Assyrians: xix. 13.

---Gath] Uzziah, in whose reign Amos prophesied, took this city. 2 Chron. xxvi. 6.

---better---greater] Why then do ye worship their Gods? and why are ye not grateful to Jehovah?

3. ---remove far] In their own idea and expectation; notwithstanding the divine forewarning. See c. ix. 10. Ezek. xii. 22, 27.

---hasten] Anticipate the day of oppressive judgment, and bring it forward with delight in their own minds. See שבת 1 Kings x. 19. 2 Chron. ix. 18. "Confer נגא חמות Ps. xciv. 20." Secker. Or; that wish for the sabbath, to commit violence on men unprepared to resist it. See Syr. ó.

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And stretch themselves upon their couches:
That eat lambs from the flock,
And calves from the midst of the stall:
5 That sing to the sound of the viol;
*That,* like David, invent for themselves instruments of music:
6 That drink wine in bowls,
And anoint themselves with the ‖ first ointments:
But are not pained at the * destruction of Joseph,
7 Therefore now shall they go into captivity with the first that go into captivity;

‖ Or, choicest. * Hebr. breach.

4. ---stall] Bochart, Hieroz. ii. xxxi. 304, shews that the original word denotes *vinculum colli:* and that the prophet means, "vitulum qui in vinculis grana triturat, et eorum esu pinguescit."

5. —sing] Bochart says that פרס signifies "cantiones suas vocibus minutim concisis et sono vibrante et frequentato canere. Unde illud Horatii; ---Grataque fœminis.

Imbelli cithara carmina *divides.* Od. i. xv." He derives the word *bard* from this root. Geogr. 666.

—viol] Η ναβλα, δωδεκα φθογγους εχουσα, τοις δακτυλοις κρουεται. Jos. Ant. vii. xii. 3.

—as David] V. Syr. Boch. Hieroz. ii. xliv. 464: and Bishop Lowth on Isai. p. 49, agree with our translators in joining this with the latter clause of the sentence. The construction in the Hebrew is uncertain. Syr. reads דויד.

6. —bowls] This has a reference to the magnificence of the repast. Harmer i. 379.

"Διυλισμενον οινον. 'Drink bowls of wine' may be right: for שתה hath ב after it, Prov. ix. 5: and the Hebrew is not favourable to the translation in the text. But if any Hebrew word answered to ō. I should prefer it." Secker.

---anoint themselves] Horace has, perfusus liquidis odoribus. Od. i. v. 2. Archbishop Secker thinks that we should render, "And perfume themselves with the chief perfumes." As our translation, though literal, gives a different idea from what it did formerly. ix Sermons, p. 68.

---destruction] Literally, breach. So imperiumque *frangat.* Hor. Od. i. xxxv.

7. —the first] ראש refers to ראשית in the foregoing verse: and there is paronomasia in סר and סרחים.

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And the banquet of those that stretch themselves
shall pass away.
8 The Lord Jehovah hath sworn by himself,
Saith Jehovah the God of hosts:
I abhor the excellency of Jacob,
And I hate his palaces:
Therefore will I deliver up the city, with † all that
is therein.
9 And it shall come to pass, if there remain
Ten men in one house, *that* they shall die.
10 And a man's relation, and he that burneth him,
shall take him up,
To carry the bones out of the house:
And shall say to him that is in the ‡ innermost part
of the house, *Is there* yet *any* with thee?

† Hebr. its fulness. ‡ sides.

"If מרזח is rightly translated *banquet*, it must, I believe, be a funeral banquet, as Jer. xvi. 5, 8: and the sense must be the same with that of Jeremiah: that they who now indulged in all manner of luxury should not be burned with the usual funeral rites." Dr. Forsayeth.

8. —saith Jehovah, &c.] *ô*. Ar. and one MS. omit this line.

I abhor] Read מתעב.

—the excellency] The power to which I have raised Jacob in his descendents. See c. viii. 7.

—excellency of Jacob] "Pride: *ô*. Vulg. Syr. Sanctuary: Ch. It means the temple, or Zion, Ps. xlvii. 4. The sanctuary is called גאון עוכם, speaking to the Jews, Ezek. xxiv. 21. God swears by גאון יעקוב here viii. 7. גאון ישראל occurs Hos. v. 5. and vii. 10, and is translated the pride of Israel. Babylon was תפארת גאון כסדים Is. xiii. 19." Secker.

—deliver up] Or, shut up. Samaria was besieged three years by Shalmaneser. 2 Kings xvii. 5.

9. —die] By famine, or pestilence, during the siege.

10. he that burneth him] Many MSS. read ומשרפו. "Videtur legendum ומספדו et lugens eum. Sed alibi non extat ספד in Pihel. Kings had burnings made for them of spices: Jer. xxxiv. 5. 2 Chr. xvi. 14: but whether any bodies were burnt I doubt." Secker.



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And he shall say, *There is* none. Then shall he say, Be silent.
Because *they set* not *themselves* to mention the name of Jehovah.
11 Surely, behold, Jehovah will command,
And will smite the great house with breaches,
And the small house with clefts.
12 Do horses run on a rock?
Doth *a man* plough *it* with oxen?
For ye have turned judgment into hemlock,
And the fruit of righteousness into wormood:
13 Ye that rejoice in a thing of nought;
That say, Have we not taken to ourselves * dominion by our own strength?

§ Hebr. horns.

Be silent] The original word is irregular, and formed to express the idea.

—to mention] Sc. in prayer, or with the reverence due to him, להזכיר. So Judges i. 19. For *he* [Joshua] *did* not *set himself* to drive out, &c. See 2 Chron. ii. 8. ed. Vanderh. 9. xi. 22. xii. 12. xix. 2. Ezra ix. 15. x. 12. Esth. vii. 8. Amos viii. 4. The phrase is entire, 2 Chron. xxvi. 5. והוא לדרוש Και αυτος εκζητων ο. And again Deut. xxxi. 17. See Nold. ל. §. 44. Obs β. p. 414.

This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house: and if one is left, he must be silent [See c. viii. 3.] and retired, lest he be plundered of his scanty provisions.

11. —breaches—clefts] Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to.

12. Do horses—] The sense may be, The earth shall be under you as a solid rock for barrenness, in consequence of the drought which I shall send as a punishment for your iniquities. The futures in the original have a *frequentative* sense. The force of the first line depends on the circumstance that horses were not anciently shod. See Bishop Lowth on Isai. v. 28.

—a thing of nought] Your idols, which are nothing. 1 Cor. viii. 4.

—dominion] *Horns* naturally stand for power, as the great

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14 Surely behold I will raise up against you, O house
of Israel,
Saith Jehovah, the God of hosts,
A nation; and they shall oppress you
From the entering in of Hamath to the river of
the desert.

CHAP. VII.

1 THE Lord Jehovah thus shewed unto me: and
behold he formed locusts in the beginning of the
shooting up of the latter growth: and, behold, it
2 was the latter growth after the King's mowing. And

strength of some animals is placed in them: and they may anciently have been the hieroglyphical symbol of it. For it has been justly observed that hieroglyphics may have been a source of metaphors in the ancient eastern languages.

14. ---Hamath] There was a city of this name in the northern part of the tribe of Nephtalim.

--river of the desert] Elsewhere called the river of Egypt, because it was in the way to that country: Numb. xxxiv. 5: i. e. Besor, which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon.

The Assyrians are the invaders prophesied of.

CHAP. VII.

1. ---locusts] Bochart derives גוב from the Arab. גבא *e terra emergere;* quod locustarum proprium. Hieroz. part ii. iv. 1. 443. Castel on the word גוב furnishes another root, the Arab. גאב secuit. גובי, which is the reading of many MSS. is formed, says Houbigant, as שבי *captivity*, and signifies agmen locustarum. The true reading may be גוב the locust, collectively: or גוביים written contractedly גוביי.

---mowings] The falling of rain upon גז, which we render *mown grass*, is mentioned Ps. lxxii. 6. But here we may understand the mowing of too luxuriant corn: the first cutting of which might be for the use of the King's horses, kept in great numbers contrary to the law of Moses. The second growth of such corn was called לקש, and the eating of this by locusts was fatal to the crop. See Buxt. lex. Chald. et Rabb. voc. שחתא, the word here used by the Chaldee paraphrast. The reader may also consult Harmer, ii. 466: who thinks that what we translate *mowing* may signify *feeding down.*

Luxuriem segetum tenera depascit in herba. Virg.

Houbigant translates, postquam tonsi fuerunt regis greges,

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it came to pass, when they had made an end of eating the herb of the land, that I said; O Lord Jehovah, pardon, I beseech thee. Who shall raise up
3 Jacob? for he *is* small. Jehovah repented of this. It shall not be, said Jehovah.
4 The Lord Jehovah thus shewed unto me: and, behold, the Lord Jehovah called to a judgment by
5 fire. And devoured the great deep. And it devoured a part; and I said, O Lord Jehovah, cease, I beseech thee. Who shall raise up Jacob? for he
6 *is* small. Jehovah repented of this. This also shall not be, said the Lord Jehovah.
7 Thus he shewed unto me: and, behold, the Lord stood upon a wall *made* by a plumbline: and in his
8 hand *was* a plumbline. And Jehovah said unto me, What seest thou, Amos? And I said, A plumbline. And the Lord said:

Behold, I *will* set a plumbline in the midst of my people Israel:

2. —shall raise up] V. ὁ. Ar. Syr. Houbigant, and one MS. read יקים: which is also the true reading, *v.* 5.

—small] Reduced to a low state.

3. It shall not be] Sc. חדברה, as Isai. xiv. 24. xliii. 19. lxv. 6.

—repented] To affect the mind of the prophet, and by him that of the people, God displays different judgments, and shews his clemency by forbearing to execute them on the intercession of Amos: it being his sole intention to represent these modes of punishment, and not to inflict them.

—deep] The waters of the sea. Exod. xv. 5, 8.

7. —he shewed] V. ὁ. Ar. and one MS. supply Jehovah: agreeably to *v.* 1. MS. A. and *v.* 4. MS. Vat. and c. viii. 1. MS. A. And I think that it should be admitted into the text.

—the Lord stood] ὁ, MS. A. Pachom. ed. Ald. κυριος ἑστηκως. and אדני is wanting in one MS.

8. What seest thou—] This is said to raise the prophet's attention.

—a plumbline] The word denotes *tin* in Syr. and *lead* or *tin* in Arab. I will destroy and level Israel, as it were by a line. See 2 Sam. viii. 2. 2 Kings xxi. 13. Isai. xxviii. 17. xxxiv. 11. Lam. ii. 8.

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I will not ‖ pass through them any more.
9 And the high places of Isaac shall be made desolate;
And the sanctuaries of Israel shall be laid waste:
And I will rise up against the house of Jeroboam
with the sword.
10 Then Amaziah, priest of Bethel, sent to Jeroboam
king of Israel, saying: Amos hath conspired against
thee in the midst of the house of Israel: the land is
11 not able to bear all his words. For thus Amos saith.
Jeroboam shall die by the sword; and Israel shall
surely go into captivity out of their own land.
12 Then Amaziah said unto Amos: O thou Seer,
go flee thou away into the land of Judah, and eat
13 bread there, and there prophesy: but * prophesy
not any more against Bethel; for it is the King's
sanctuary, and the temple of the kingdom.
14 Then answered Amos, and said to Amaziah:
I *was* no prophet;
Neither *was* I the son of a prophet:

‖ Hebr. add to pass. * add not to prophecy.

I will not pass through them—] So c. viii. 2. I will make a full end: I will not pass through my people, as Judge and Avenger, any more. Ex. xii. 12. c. v. 17. I will not punish them by locusts, or by the fire of lightning or of earthquakes; but by hostile desolation and captivity.

9. —Isaac] I believe the true reading hear and *v.* 16. to be יצחק. Comp. Ps. cv, 9. 1 Chron. xvi. 16. and observe that in the psalm ten MSS. read לישחק.

—with the sword] See 2 Kings xv. 8—10. xvii. 5, &c.

10. —bear] See Jer. x. 10. The people are not able to endure, or support them, through the indignation which they conceive at them.

11. Jeroboham] Or, metrically:
Jeroboham shall die by the sword;
And Israel shall surely be led away captive out of their own land.

13. —against] So *ó*. Arab.
Bethel] See c. iv. 4. v. 5.
—temple] So Beth-el signifies; *the house* or *temple of God.*

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But I was an herdsman, and a gatherer of sycamore-fruit.
15 And Jehovah took me from † following the flock;
And Jehovah said unto me,
Go prophesy unto my people Israel.
16 Now therefore hear the word of Jehovah:
Thou sayest, Prophesy not against Israel,
And drop not *thy word* against the house of Isaac.
17 Therefore thus saith Jehovah:
Thy wife shall be an harlot in the city;
And thy sons and thy daughters shall fall by the sword:
And thy land shall be divided by line:
And thou shalt die in a polluted land;
And Israel shall surely go into captivity out of their own land.

† Hebr. from after.

14. —a herdsman] "Videtur legendum נוקד. C. i. 1. 2 Reg. iii. 4." Secker.

a gatherer] Εριτιων. Aquila. בלש, says Buxt. lex. Chald. & Rabb. respondet frequenter in Targum Hebræo חפש scrutari. As the substantive in Arab. and Æth. signifies *a fig*, Bochart supposes that the verb may mean, *ficans, sycaminans*, i. e. *colens*. Hieroz. L. ii. xxxix. p. 384. See Cels. Hierobot. i. 318. "Gr. Κνιζων, quod Hesychius explicat Κεντων ωσε γινεσθαι πεπειρα. Sycamori enim, inquit Hieron. agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt, & a culicibus corrumpuntur. Et Dioscorides l. 1: Fert. fructum, inquit, quæ non maturescit nisi vellicetur ungue vel ferro." Jo. Heinr. Michaelis. Biblia. Halæ. Archbishop Secker refers to this note, and adds; "Etiam hodie Græci culices pungendis ficubus adhibent. V. Tournefortii itin. apud Miller voc. *ficus*."

—sycamore-fruit] A kind of fig. Celsius.

16. drop] Metaphorically for to speak, to instruct. It is equivalent to prophesying; Exek. xx. 46. xxi. 2. as well as here. See Job xxix. 22, 3. Micah ii. 6, 11. and Pocock on Micah ii. 6.

17. —polluted] A foreign land. Ezek. iv. 13: Hos. ix. 3. Or, in the land of Israel polluted by blood.

And Israel] A repetition of Amaziah's words. v. 11.

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CHAP. VIII.

1 THE Lord Jehovah thus shewed unto me: and,
2 behold, a basket of late summer-fruits. And he said, What seest thou, Amos? And I said, A basket of late summer-fruits. Then said Jehovah unto me;

The latter end is come upon my people Israel:
I will not ‡ pass through them any more.
3 And the singing-women of the palace shall howl in that day,
Saith the Lord Jehovah.
*There shall be* many dead bodies in every place:
*And men shall say:* Cast forth, be silent.
4 Hear this, O ye that bruise the needy,
And *set yourselves* to make the poor of the land to fail §:
5 Saying:
When will the new moon be gone, that we may sell corn?
And the sabbath, that we may set ‖ forth wheat?
* Making the ephah small, and * making the shekel weighty;
And † falsifying the deceitful balances:

‡ Hebr. add to pass. § Or, cease. ‖ open. * to make. † to pervert the balances of deceit.

1. a basket] Καλαθος Symm. αγγος ὁ. Arab. מן vas. Chald.
There is a paronomasia in קיץ *late* summer-fruits, and קץ the *latter* end.
"Harvest, or vintage, expresseth judgment: Joel iii. 13. Mr. Lowth." Secker.
3. ---the singing women] I adopt Houbigant's reading: שורות, cantatices.
---cast forth] לאמור is understood, as frequently.
---be silent] See c. vi. 10.
4. ---bruise] Read שופים. See c. ii. 7.
---to make &c.] See c. vi. 10. Read להשבית *to cause to cease*, that is, *to cut off, to destroy*. See Hos. i. 4. Deficere facitis. V.
5.---new moon] See Numb. x. 10. xxviii. 11.
set forth] Open our repositories of wheat for sale.

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‡ Buying them that are brought low for silver,
And the needy in return for sandals:
And § selling the refuse of wheat.

7 Jehovah hath sworn by the excellency of Jacob;
‖ Surely I will never forget all their deeds.

8 Shall not the land be shaken for this?
And *shall not* all mourn that dwell therein?
And *shall not* all of it rise up as the river;
And be driven out *of its place*, and sink down,
as the river of Egypt?

9 And it shall come to pass in that day,
Saith the Lord Jehovah,
That I will cause the sun to go down at noon,
And will darken the land in the bright * day.

‡ Hebr. to buy. § that we may sell. ‖ If I will forget forever. * day of light

6. —buying] His labour, or his person. See on c. vi. 10. for the construction.

—sandals] See c. ii. 6.

7. —excellency] By the state of exaltation to which he raised Jacob and his posterity. Or, By Jacob's most Eminent and incommunicable One. J. Mede. fol. p. 8.

8. —be shaken] See c. i. 1.

—as the river] Five MSS. read כיאר; two read so originally; and perhaps three more. And six MSS. and one edition read כיאור. So c. ix. 5. eleven MSS. and five editions read כיאור. That the Nile was called the river, by way of eminence, see Præl. Hebr. xxiv. p. 325. On יאר Gussetius observes, "Radii lucis e luminari, ut e fonte suo rivi, exeunt. Quapropter & nomen alterum ex altero effictum suspicor." In Cast. lex. I find that the Arabic word ארי signifies *fudit*.

—and be driven out] "ונגרשה non agnoscunt δ. nec habetur c. ix. 5. qu. an גרש an גרע." Secker. The word is wanting in MS. 96: and MS. 154 reads ותגרעה.

—sink down] Sixteen MSS. read with Keri ותשקעה. See c. ix. 5. The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile. "Le mouvement qu'elles impriment à la terre est tantôt une espece d' undulation semblable à celle de vagues." Encycl. 4to. vid. tremblement de terre.

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10 And I will turn your feasts into mourning,
And all your songs into lamentation:
And I will bring sackcloth upon all loins,
And baldness upon all heads!
And I will make it as a mourning for an only *son*;
And the end thereof as a day of bitterness.
11 Behold, the days come, saith the Lord Jehovah,
That I will send a famine on the land;
Not a famine of bread,
Nor a thirst for water,
But of hearing the words of Jehovah.
12 And *men* shall wander from *the western*-sea to *the eastern*-sea,
And from north to south shall they run to and fro,

—cause—to go down] Houbigant prefers the reading of Chald. וחחבאתי, and I will hide. That this passage may be understood literally see c. iv. 13. It may also be interpreted metaphorically, of changing a prosperous and joyful state into an adverse and mournful one.

10. —baldness] See Bishop Lowth on Isai. xv. 2, and Jer. vii. 29. xlvii. 5. xlviii. 37. Job i. 20.

Ἂς και αποφθιμενας πασαι τεθηγει χαλκω
Ἀλικες ιμερταν κρατος ιθυντο κομαν.
Sapph. Epigr. H. Steph. 229.

Non mihi te licuit lacrymis perfundere justis,
In tua non tonsas ferre sepulchra comas.
Ovid Epist. Canace. 115.

Planxere puellæ
Naiades, et sectos fratri imposuere capillos.
Metam. iii. 506.

—it—thereof] הדברת, this matter, this event, may be understood. If we supply ארץ the land, אבל may be a participle:

And I will make it as one that mourneth for an only son:
And the end thereof as a day of bitterness.
Nunc & amara dies, et noctis amarior umbra est.
Tib. l. ii. iv. 11.

11. —the Lord] V, ó. Ar. Syr. omit אדני.

—of hearing] See Ezek. vii. 26. In the calamity which shall befall Israel, there shall be no prophet to direct them.

12. —to south] The Hebrew is, "from sea to sea," i. e. from the Mediterranean to the dead sea, or, from west to east: "and from north to east." It is plain that there must have been



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To seek the word of Jehovah; and shall not find *it*.
13 In that day shall the fair virgins,
And the young men, faint for thirst:
14 Who swear by the sin of Samaria;
And say, Thy God, O Dan, liveth;
And the † worship of Beersheba liveth:
And they shall fall, and shall not rise up again.

CHAP. IX.

1 I Saw the Lord standing upon the altar; and he said:
Smite the upper-lintel, that the door-posts may
shake.

† Hebr. way.

a mistake of transcribers, though neither versions, paraphrase, nor MSS. remove it. Houbigant proposes, מים עד ימן, from *the western* sea to south, and from north to east. It seems more natural to adopt the word ימן, and likewise to think that a transposition has taken place:

ונעו מים עד מזרח
ומצפון ועד ימין ישופטו׃

Eight MSS. instead of עד read ועד. And a transcriber's eye might more easily mistake, if each of the transposed clauses began with the same three letters.

13. ---for thirst] From being forsaken by Jehovah: according to *v.* 11, 12. The pause is at תתעלפנה.

14. ---worship] Hebr. *way*: i. e. religious way. Acts xix. 9. *ô*. have ὁ Θεος σου. and it is well conjectured that they read צרך *thy rock*. "Reponenda vox aliqua quod *numen tuum* significat. Nescio an פרך: nam פר et שור idem: Ps. lxix. 32. vitulus autem Israelitarum תבנית שור cvi. 20. Remotius est פחדך. Conf. Gen. xxxi. 53. Putat Lowth דרך notare cultum: Hos. x. 13: ubi vide notam. Sed vix puto חי de cultu usurpari; sed neque de vitulo fusili." Secker.

Αει ποτε
Ζη ταυλα. sc. νομιμα.

Soph. Antig. 465.

CHAP. IX.

1. ---upon the altar] "Or over, or by." Secker.

---the upper-lintel] The upper part of the door-frame in the temple, which bound the whole together: so called because adorned with knops of pomegranates. This vision denotes the breach and ruin of the kingdom of Israel: and the earthquake may really have produced the effect mentioned.

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For I will ‡ wound them in the head, *even* all of them:
And their posterity will I slay with the sword.
He that fleeth of them, shall not flee *away;*
And he that escapeth of them, shall not escape *into safety.*

2 If they dig down to the grave,
Thence shall mine hand take them:
And if they climb up to heaven,
Thence will I bring them down:

3 And if they hide themselves in the top of Carmel,
I will search *for them,* and thence will I take them out:
And if they hide themselves from § mine eyes in the bottom of the sea,
There will I command the serpent, and it shall bite them:

4 And if they go into captivity before their enemies,
There will I command the sword, and it shall slay them:
And I will set mine eyes upon them
For evil, and not for good.

5 For the Lord Jehovah, the God of hosts,

‡ Or. cut. § Hebr. from before.

I will wound] Houbigant reads יאבצם: and this, or ובצעתים, is necessary,

—head] This corresponds to the upper-lintel in the foregoing line. "ראש seems to be the front, as 2 Chron. xx. 27. Mich. ii. 13. אחרית the rear." Secker.

—flee *away*] Observe in ὁ. διαφυγη and διασωθη.

3. —top of Carmel] Which may have abounded in caverns. See Bishop Lowth on Isai. ii. 19.

—the bottom] The Arabic root in Cast. lex. signifies *loco plano incessit.*

There— See משם in Noldius.

—serpent] "Serpentes in aquis degunt." Boch. Hieroz. i. iv. 26.

Immensis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt.
Virg. Æn. ii. 204.

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*Is he* who toucheth the earth, and it shall melt;
And all that dwell therein shall mourn;
And all of it shall rise up, as the river,
And shall sink down, as the river of Egypt.
6 He buildeth his upper-chambers in the heavens;
And his storehouse, he foundeth it on the earth:
He calleth the waters of the sea,
And poureth them over the face of the earth:
Jehovah [the God of hosts] *is* his name.
7 Are ye not to me as the sons of the ‖ Ethiopians,

‖ Hebr. Chusites.

5. —melt] See Ps. xcvii. 5. The frame of nature is dissolved before him. An allusion to the earthquake.

—as the river] See c. viii. 8. The prophet repeats this lively image; as his mind was strongly impressed with the dreadful effects which the earthquake would produce.

6. —upper-chambers] Ennius, as quoted by Lively, has Cœnacula maxima cœli. Harmer remarks, from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the King's palace were upper rooms: and that the chief-rooms in the houses of Aleppo at this day are those above. v. i. 174. "מעלותו. Hic tantum cœnaculum notat. Videtur legendum עליותיו, ut Ps. civ. 3, 13. Præcedit *Mem.*" Secker.

—storehouse] The verb in Chald. signifies *collegit:* and in Arab, *fornix firmæ compaginis.* Houbigant agrees with Capellus in rendering it *penus, apotheca.* אגדה "fasciculus, sarcinula, apotheca qua sarcinæ reponuntur." Vid. Cap. & Houb. There may be an allusion to repositories in the lower parts of houses, or to such as were sometimes dug in the fields. Jer. xli. 8. Est in Africa consuetudo incolarum, ut in agris, & in omnibus fere villis, sub terra specus, condendi frumenti gratia, clam habeant. Hirtius: quoted by Bochart P. ii. L. iv. xxi.

Jehovah] We may collect from ó. Ar. Syr. that this line should be lengthened by adding אדוני, צבאות, or אלהי צבאות. ó. MS. Pachom. read κς ο θς ο παντοκρατωρ. See on C. v. 8.

The power and sure vengeance of the Deity are very sublimely described in this and the four preceding verses.

7. —Ethiopians, or Chusites] Chus was the son of Ham. Gen. x. 6. And that the Chusites inhabited a part of Arabia Petræa and Felix is shewn by Bochart. geogr. sacr. 213, and by Calmet: Dict. in voc. See Numb. xii. 1. compared with Ex. ii. 16. 2 Chron. xxi. 16. Ezek. xxix. 10. Hab. iii. 7. They were, says Bochart, a powerful but despised nation.

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O sons of Israel, saith Jehovah?
Did I not bring up Israel from the land of Egypt,
And the Philistines from Caphtor, and * Syria from Kir?

8 Behold, the eyes of the Lord Jehovah *are* upon the sinful kingdom;

* Hebr. Aram.

---the Philistines] αλλοφυλοι, as 6. often translated the word; and the root in Sam. and Æth. denotes *a stranger, an emigrant.* See Cast. lex.

---Caphtor] Bochart contends that this is Cappadocia. But Calmet with more reason thinks it Crete. It is called כפתור Jer. xlvii. 4: though I believe that this word sometimes signifies the sea coast of a remote continent. See on Zeph ii. 11. And these people are called Cherethim, 1 Sam. xxx. 4. Ez. xxv. 16. Zeph. ii. 5. Bochart says that the sea-coast of Palestine had this name. Geog. p. ii. i. xv. But it may have been given it, because it was a Cretan Colony. That both these and the Cretans were excellent archers, See Boch. ib. and Cast. lex. in voc. "Sunt non pauca sacræ scripturæ loca in quibus אי *insulas* significare nequeunt. Gen. x. 5. Jer. xx. 6. xxiii. 2, 6. xlii. 15. lxvi. 19. Jer. xxv. 22. Ez. xxxix. 6. Verbum Arab. אי *habitare* significat. Jam ergo אי *regio habitata.* Hanc habemus tanquam geneælogiam significationum. 1. *habitationes, mansiones,* i. e. *regiones.* 2. regiones earum gentium quæ Hebræis Phænicibusque barbaræ erant. 3. regiones transmarinæ. 4. hospitia maris, sive portus. 5. insulæ. I. D. Michaelis spicilegium geographiæ." Goettingæ. MDCCLXIX. 4to,

---Kir] Aram, from whom Syria had its name, was the son of Shem. Gen. x. 22. Part of his posterity settled in Aram Naharaim, or Mesopotamia. And that a part anciently settled in Kir, (whether a city of the Medes. Isai. xxii. 6, or some other of this name,) we learn from the passage before us. See Boch. Geogr. p. 293.

The sense seems to be: Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you; and particularly your neighbouring enemies.

8. ---sinful kingdom] God destroyed many sinful kingdoms by the Assyrians: but the kingdom of Israel seems here to be meant.

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And I will destroy it from off the face of the earth.
Yet I will not utterly destroy
The house of Jacob, saith Jehovah.
9 For, behold, I will command,
And I will sift the house of Israel among all the nations,
As *one that* sifteth *corn* with a sieve:
And a grain shall not fall upon the ground.
10 *But* all the sinners of my people shall die by the sword,
Who say, Evil shall not draw near, nor come † suddenly, on our account.
11 In that day I will raise up the fallen tabernacle of David,
And I will ‡ close up the breaches thereof:
And I will raise up its ruins,
And I will build it as *in* the days of old:

† Or, surprize, or, prevent *us*. ‡ Or, repair.

9. ---sift] Or shake together, and toss to and fro, so as completely to mingle.

---*one that* sifteth] For the idiom see on Jon. iii. 7. "Protest excidisse בר ante vel post בכברה. Sola Vulgata *frumentum* habet." Secker.

---a grain] One signification of the Arabic root in Cast. lex. is *frustrum* rei: 18th sense.

Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land.

10. ---all the sinners] The most secure and presumptuous sinners of the Israelites shall fall by the sword.

11. ---day] When I prevent a grain from perishing. Acts xv. 16, "In that day" is changed into μετα ταυτα αναστρεψω και ανοικοδομησω is an Hebraism equivalent to, I will raise up, i. e. I will build again. The second hemistich, "And I will close up the breaches thereof," is omitted. Και ανορθωσω αυτην is a rendering of ובניתיה: and the two following words כימי עולם, *as in the days of old*, are omitted.

---tabernacle] Elegantly, for the kingdom of David.

---breaches thereof] Read with V. ō. Ar. and Houbigant פרציה: and again והסירותיה. See the collated MSS. for the insertion of the former י and of the second ו in this latter word.

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12 That the residue of men may seek Jehovah,
And all the heathen § who are called by my name;
Saith Jehovah who doeth this.
13 Behold, the days come, saith Jehovah,
That the plougher shall draw near to the reaper;
And the treader of grapes, to the sower of the seed:

§ Hebr. over whom my name is called.

12. —men] The true reading is אדם, according to ó. Arab. Acts xv. 17. some MSS. of Syr. and Eusebius. See Kenn. diss. gen. §. 67. 81.

—seek Jehovah] The Alexandrine MS, of ó. hàs οπως αν, and τον Κυριον: as Acts xv. 17. and Ar. has אלרב τον Κυριον. The Aldine ed. of ó. and MSS. Pachom. have οπως εκζητησωσι με: and thus discover how the genuine reading has been lost. In the present text את remains: the Aldine represents אתי: and this, written את ' contractedly, was substituted for את יהוה. See on Jon. i. 2.

—doeth this] There is good external authority Acts xv. 17. for omitting παντα.

On the restoration of the Jews after their captivity, the Messiah came, and the Gentiles [or the rest of mankind besides the Jews] were admitted into his church: and on the future grand restoration of the Jews, the borders of the Christian church will be enlarged among the Gentiles. Rom. xi. 12, 15.

13. draw near to] It is a lively way of expressing that the harvest and vintage should be copious and long in gathering. Professor Michaelis observes that ó. MS. A. Ar. and Syr. make this passage parallel to Lev. xxvi. 5. "The threshing shall reach unto the vintage." He proposes to read דורש בבוצר *triturans vindemiatorem*, giving דרש the Arabic sense *terere, conterere*." Mr. Woide. I prefer הדיש בבציר: Assequatur tritura vindemiam: or הדש בבוצר: Assequatur triturans vindemiatorem. Harmer thinks that the perfect quiet and freedom from disturbances in the country are also implied. The corn and grapes shall not be gathered in a state of immaturity, from fear of enemies. i. 90.

sower] Literally, *the drawer forth of the seed* out of the basket.

—mountains—hills] These were the proper places for vineyards.

Apertos
Bacchus amat colles. Vir. Georg. ii. 112.

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And the mountain shall drop sweet wine;
And all the hills shall melt.
14 And I will bring again the captivity of my people Israel;
And they shall build the desolate cities, and shall inhabit *them*;
And they shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit thereof.
15 And I will plant them upon their land;
And they shall no more be rooted up
From the land which I have given them,
Saith Jehovah thy God.

—sweet wine] From the trodden grape. See Harmer i. 386. Or, expressed from rich fruits. See Cantic. viii. 2. We have a parallel line Joel iii. 18.

—melt] They shall flow, as it were, with the abundance of wine produced on them. Joel iii. 18.

14. —vineyards] See the contrast c. v. 11.

—the fruit thereof] Read with Houbigant and fourteen MSS. פריו.

15. —plant] This image is beautifully taken up from the foregoing verse.

—no more] This part of the prophecy will receive its completion on the future restoration of the Jews to their land.

—thy God] 6. Ar. read אלהיכם: which seems preferable. One MS. read so originally, "Saith *the* God Jehovah."

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THE BOOK OF

# HOSEA.

## CHAP. I.

1 THE word of Jehovah which came to Hosea, *the* son of Beeri, in the days of Uzziah, Jotham, Ahaz,

1. —in the days] If we suppose that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah: but will not have survived the taking of Samaria.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles; an observation which we should recollect when we observe them occasionally supplied by versions or manuscripts. These are among the causes of that obscurity for which he is remarkable: but the greatest difficulties arise from the corrupt readings which deform the printed text.

He chiefly addresses Israel; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people with promises of abundant mercies in store for them: and his transitions from one of these subjects to the other are rapid and unexpected.

He abounds with short and lively comparisons: and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates; in the spirit of that poetry which is most admired. See c. vi. 3, 4. ix. 10. xi. 11. xiii. 3. xiv. 5, 6, 7.

He has often a great force of expression. See c. i. 7. ii. 3, 18, 21, 22. iv. 2. vi. 5. xi. 4, l. 1. xii. 1, l. 1.

He is sometimes highly animated. See c. iv. 14. v, 8. viii. 1. ix. 5, 14. xiii. 10, 14.

Many beautiful passages occur in this prophet: as in the similies throughout: in the allegories c. ii. 2.—20: c. vii. 11, 12, c. viii. 7, l. 2, 3, 4. c. x. 11, 12, 13. c. xiii. 15: in the pa-



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*and* Hezekiah, kings of Judah; and in the days of Jeroboam, *the* son of Joash, king of Israel.

2 The beginning of the word of Jehovah by Hosea.
And Jehovah said unto Hosea:
Go, take unto thee a wife of fornications, and children of fornications:
For the land hath committed great fornications *in departing* from Jehovah.

3 And he went and took Gomer, the daughter of Diblaim: and she conceived, and bare him a son.
And Jehovah said unto him:

thos: c. xi. 3, l. 1, 2. and *v.* 8. 9: in the figures: c. xiii. 12. xiv. 2, l. 5.

There are also some parts which are truly sublime: as c. v. 14, 15. viii. 7, l. 1. x. 8, l. 2. 3. xiii. 7, 8.

2. —by Hosea] Or, to Hosea: as *ó*. MS. Al. Syr: and as ב is used c. xii. 6. But perhaps, in the passage before us some translators read ל. "*By* or *to*. Numb. xii. 1—6." Secker.

—a wife of fornications] A wife from among the Israelites, who are remarkable for spiritual fornication, or idolatry. God was, as it were, an husband to Israel; and this chosen nation owed him the fidelity of a wife. See Ex. xxxiv. 15. Deut. xxxi. 16. Judg. ii. 17. Isai. liv. 5. Jer. iii. 14. xxxi. 32. Ez. xvi. 17. xxiii. 5, 27. c. ii, 5. See also Rev. xvii. 1, 2. He therefore says with indignation: Go, join thyself in marriage to one of those who have committed fornication against me: and raise up children who, by the power of example, will themselves swerve to idolatry. c. v. 7.

—for the land—] I may justly use this language. For the land hath committed, or committeth, &c. "For the land is perpetually playing the wanton, forsaking Jehovah." זנה תזנה.

—to whore whores. This construction, in which the finite verb is connected with its own infinitive, for the most part expresses the perpetual repetition of the action, as a matter of daily practice and habit.

"Buxtorf's distinction, that when the infinitive is put first, this construction expresses the greater certainty and evidence of the thing; but when the infinitive follows, the continuance and frequent practice, seems to me to have no foundation. I think that, in either position of the infinitive, greater certainty, or greater frequency may be expressed, as the subject matter may require." Horsley.

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4 Call his name Jezreel:
For yet a little *while*, and I will * visit
The blood of Jezreel upon the house of Jehu:
And I will make the kingdom of the house of
Israel to cease.
5 And it shall come to pass in that day,
That I will break the bow of Israel in the valley
of Jezreel.
6 And she conceived again, and bare a daughter.
And *God* said unto him:
Call her name Lo-ruhamah, *or*, *Not-having ob-
tained-mercy.*
For I will no † more have mercy on the house of
Israel;
But I will surely take them away.

* Hebr. Or, avenge, or punish. † I will not add any more to have

4. Call his name—] This is agreeable to the genius of a people used to significant and prophetic names. Such, among many others, were Japhet, Abraham, Judah, Joshua, Jerubbaal, Jud. vi. 32, Solomon.

—the blood of Jezreel] Not Jehu's vengeance on Ahab's family: see 2 Kings x. 30: but his acts of cruelty while he resided at Jezreel; a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace. 1 Kings xxi. 1.

And I will make] I will also cut off the kingdom of Israel by the Assyrians. See *v.* 6. But some say that the text expresses the ceasing of the kingdom of Israel from the house of Jehu: 2 Kings x. 30: a prophecy fulfilled 2 Kings xv. 10.

—in the valley of Jezreel] Here it is probable that a remarkable defeat from the Assyrians was sustained. Or, here the death of king Zechariah, the fourth lineal descendent of Jehu, may have happened, 2 Kings xv. 10.

6. And *God* said] Syr. and ó, MS. Pachom. supply *the Lord*: מריא: Κυριῳ. So again *v.* 9.

—no more have mercy] The Hebrew phrase may be varied: רחם, as Isai. viii. 5. לרחם, as Amos vii. 13. וארחם, as Judg. xi. 14. Esth. viii. 3. and ארחם as Prov. xxiii. 35. Isai. xlvii. 1. lii. 1. There is an allusion to the names in this *v.* and in *v.* 9. 1 Pet. ii. 10. Rev. x. 25. "Not beloved." "For I will no more cherish with tenderness the house of Israel, inasmuch as to be perpetually forgiving them." Horsley.

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7 Yet on the house of Judah will I have mercy,
And I will save them by Jehovah their God;
And I will not save them by bow, nor by sword,
Nor by battle, nor by horses, nor by horsemen.
8 And she weaned *her that was called* Lo-ruhamah,
9 *or, Not-having-obtained-mercy;* and conceived, and bare a son. And *God* said:
Call his name Lo-Ammi, *or, Not-my-people.*
For ye are not my people;
And I will not be your God.
10 Yet shall the number of the sons of Israel be as the sand of the sea,
Which cannot be measured nor numbered:
And it shall come to pass *that,* in the place where it was said unto them,
Ye *are* ‡ NOT-MY-PEOPLE,
*There* shall it be said unto them, *Ye are* THE-SONS-OF-THE-LIVING-GOD.

‡ In Hebr. Lo-Ammi.

7. —have mercy] For a longer time.

—by Jehovah] This prophecy is very strongly expressed: and was fulfilled 2 Kings xix. 35.

Nor by battle] "Nor in war by horses." D. Wheeler. "*6.* MS. A. ed. Ald. and vers. Copt. add ουτε εν αρμασι." Mr. Woide.

And I will not save them by bow, nor by sword, nor by battle; Nor by chariots, nor by horses, nor by horsemen.

9. —your God] In the Hebrew there is no word for *God:* nor is it supplied by the ancient versions, the Chaldee paraphrase, or MSS. And yet the structure of the sentence most clearly requires it. Houbigant ingeniously conjectures that the true reading is, אלהיכם; whence לכם אחי, consisting of the same letters; and whence the present reading. Compare Lev. xxvi. 12. Jer. xxiv. 7. xxx. 22. xxxi. 33. xxxii. 38. Zech. viii. 8. Hebr. viii. 10.

10. Yet—] God will restore them from the Babylonish captivity.

—measured] Horace calls Archytas,

maris et terræ numeroque carentis arenæ
Mensorem.

—was said] Or, is said. Sc. in their own country; where God by his prophet used, [or now uses,] this language.

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11 And the sons of Judah and the sons of Israel shall
be gathered together,
And shall appoint to themselves one head,
And shall come up out of the land:
For great *shall be* the day of Jezreel.

11. one head] Zerubbabel. After the return from Babylon, the distinction between the kingdoms of Israel and Judah ceased.

—land] Whither they were dispersed.

—of Jezreel] Here is an allusion to the etymology of the word, *God will sow:* Isai. lxv. 9: or, *God will plant:* Isai. xvii. 10. Great will be the day when God reinstates his people in their land. See c. ii. 22, 23.

"It has been long disputed whether the marriage of the prophet was a real transaction, or passed in vision only. I have indeed no doubt, that it was a real occurence in the Prophet's life, and the beginning of his prophetical career. I have no doubt, that he was really commanded to form the connection; and that the commandment, in the sense in which it was given, was really obeyed. But this is, in truth, a question of little importance to the interpretation of the Prophecy. For the act was equally emblematical, whether it was real or visionary only. And the signification of the emblem, whether the act were done in reality or in vision, will be the same. The readiest and surest way therefore of interpreting the prophecy will be to consider the emblematical act as really performed.

"The woman being the emblem of the whole Jewish race, the several descriptions, or parts of the nation, are represented by the children, which she bore in the Prophet's house. These children represent certain distinct parts or descriptions of the Jewish nation, of the whole of which the Mother was the emblem. Of these three children the eldest and the youngest were sons: the intermediate child was a daughter. The names imposed upon the children, by God's direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The name of the eldest son was יזרעאל Jezräel; compounded of the nouns זרע (seed) and אל (God): the initial י being merely formative of the proper name, as in innumerable instances. (יעקב from עקב.) The import therefore of the name is 'Seed of God.'

"All the Jewish people that were not Jezräel, those who were not Israel, though they were of Israel, are typified by the two other children. The first of these, the daughter, was called

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Lo-ruhamah. The sex of the child is the emblem of weakness; and the name Lo-ruhamah therefore signifies 'unbeloved,' or 'unpitied.' This daughter, Lo-ruhamah, typifies the people of the ten tribes in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harrassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by the Holy Spirit himself.

"The child, conceived after Lo-ruhamah was weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom.

"In the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe Judgments, continued however to be cherished with God's Love, till they rejected our Lord. Then Judah became Lo-ammi; but still continues to be visibly an object of God's Love, preserved as a distinct race for the gracious purposes of Mercy. The prophecy contained in the tenth verse, clearly promises their conversion and restoration to their own land. They shall unite in one confession, and in one polity, under one king, Christ the Saviour.

—I will visit the blood of Jezräel upon the house of Jehu."

"Jezräel, the mystical name of the Prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood: the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life; and, by the righteous judgment of God, gave occasion to the downfall of the Royal House of Ahab: the plain, one of the finest parts of the whole land of Canaan; if we may judge from the partiality of the Kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the Prophet's son, have thought of nothing in this passage but the place; the city, or the plain. A mistake into which perhaps they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezräel be taken here as the name of a place, the threat of 'avenging, or visiting, upon the house of Jehu the blood of Jezräel,' will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants, in that place.

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"Jehu himself shed the blood of Ahab's family, with an unsparing hand, in Jezrael. But this was an execution of the judgment, which God had denounced by his prophet Elijah against the house of Ahab, for the cruel murder of Naboth. And it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. He was specially commissioned by a Prophet 'to smite the house of Ahab his master—to avenge the blood of the Prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel.' And it appears that he acted through the whole business with a conscientious regard to God's commands, and a zeal for his service: insomuch, that when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and acceptable service. And it cannot be conceived, that the very same deed, which was commanded, approved, and rewarded, in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction.

"For these reasons, I am persuaded, that Jezrael is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the Prophet's son—the holy seed—the true servants and worshippers of God. It is threatened, that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters. And Idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezrael unto death, whenever they have had the power of doing it. The blood of Jezrael, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu. And so the expression was understood by St. Jerome and by Luther.

"Though this prophecy relates to the devout part of the natural Israel, it is capable of a larger meaning, comprehending all of every race and nation, who, by the preaching of the Gospel, are made members of Christ and the children of God. All these are a seed of God, begotten of him, by the spirit, to a holy life, and to the inheritance of immortality. The words Ammi and Ruhamah, and their opposites, Lo-ammi and Lo-ruhamah, are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted Gentiles. Accordingly, we find these prophecies of Hosea cited by St. Paul [Rom. ix. 24.] to prove, not the call of the Gentiles solely, but the indiscriminate call to salvation both of Gentiles and Jews." Horsley.

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CHAP. II.

1 SAY ye unto your brethren, § MY-PEOPLE;
And unto your sisters, ‖ HAVING-OBTAINED-MERCY.
2 Plead ye with your mother, plead:
For she *is* not my wife,
Neither *am* I her husband:
And let her put away her fornications from * her,
And her many adulteries from † her breasts:
3 Lest I strip her naked,
And set her as *in* the day *when* she was born;
And make her as the desert,
And set her as a land of drought,
And kill her with thirst;

§ In Hebr. Ammi. ‖ Ruhamah. * from before. † from between.

1. Say ye—] To avert my judgments, threatened c. i. 6, 9. exhort each other to be worthy of appellations opposite to those prophetic ones before denounced against the sons and daughters of Israel, c. i. 6, 9. So act, that ye may truly say unto &c. "Although the Israelites in the days of Hosea were in general corrupt, and addicted to idolatry, yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always Ammi and Ruhamah; God's Own People, and a darling Daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish Church and Nation." Horsley.

2. Plead—] Enter, as it were, into a forensic contest with your mother, the house of Israel; disavow her proceedings, and publicly protest against them.

—many adulteries] The original word may be considered as a *frequentative* one.

3. Lest I—] See Bishop Lowth's note on Isai. iii. 17. Lest I cause her to be exposed to such ignominy as brutal conquerors sometimes inflict: Ex. xvi, 39. xxiii. 26: and lest I reduce her to the most extreme want. More than fifty MSS. or editions read ושתיה for ושתה. It is observable that the punishment of an adulteress among the Germans is thus described by Tacitus; Accisis crinibus nudatam coram propinquis expellit domo maritus. Tac. de mor. Germ. §. 18. 19.

—as the desert] *ó*. MS, Al. and Pachom. have ως ερημον.

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4 Neither have mercy on her sons,
Because they are the sons of fornications.
5 For their mother hath committed fornication;
She that conceived them hath caused shame:
For she hath said, I will go after my lovers,
Who give me my food and my water,
My wool and my flax, mine oil and my strong drink.
6 Therefore behold I *will* hedge up her way with thorns,
And I will close up her enclosure;
That she shall not find her paths.
7 And she shall follow after her lovers, but shall not overtake them;

5. strong drink] So Doctor Wheeler. See Ps. cii. 9. Seven MSS. read ושיקוי. The word may come from שקו *appetere*. See Houbigant. Or from its Hiphil form השיק *redundare: mine abundance*. All my sustenance, Chald. Whatever I require or want. *6*. Ar. Syr.

6. —her way] Read דרכה with *6*. A. and Houbigant. "דרכיה her ways, so Syr." Horsley.

—with thorns] See Prov. xv. 19. and the note on Mic. vii. 4.

—her enclosure] גדרה, the ה being understood as a pronoun. A stone fence. "גדר is properly *maceria*. A low wall of loose stones, laid one upon another, without any cement or mortar. Such enclosures are very common at this day in Gloucestershire, and other parts of this island, where quarries of the stone, fit for the purpose, abound." Horsley

—shall not find] This refers to the Assyrian captivity.

—her paths] "מתיבות are paths worn by the feet, often passing and repassing upon the same line. I think that here the word signifies *gaps* in a bramble hedge, or stone fence, made by clambering over repeatedly at the same place. The text alludes to a double enclosure, an inner fence of loose stones, a bramble hedge on the outside: both damaged and broken in many places. The hedge is to be made: the stone fence repaired; the gaps in both closed; and all made so firm and strong, that it will be impracticable to find any way out. This enclosure is an admirable image of national difficulty, and distress, from which no human policy, or force, can extricate." Horsley.

7. —follow after] in her mind. For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her



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And she shall seek them, but shall not find *them*.
Then shall she say:
I will go ‡ again to my former husband;
For then *was it* better with me than now.
8 And she knew not
That I gave unto her
§ Corn, and choice wine, and oil:
And the silver *which* I multiplied unto her,
And the gold, they offered unto Baal.
9 Therefore will I turn, and take away
My corn in its time, and my choice wine in its season:
And I will take away my wool and my flax,
That it may not cover her nakedness.

‡ Hebr. and return, § The corn, and the choice wine, and the oil.

former idolatrous and immoral practices: but without carrying her evil wishes into execution.

8. —choice wine] So called because ירש it *possesses*, or inebriates. It was the first expressed juice of the grapes; or that which ran off of itself, from the weight of the clusters laid on each other. See Cast. lex.

—they offered] "Confer 2 Chron. xxiv. 7." Secker. *ó*. Ar. read עושה or עשתה: She offered, or consecrated: but the number may be changed, as it often is.

—Baal] A name which, according to Servius, the Tyrians gave both to Saturn and to the Sun. Boch. Geogr. 663. It signifies *lord;* and may be a general term for false gods and lords. See *v.* 13.

Dr. Wheeler renders:
And that I multiplied to her the silver
And the gold, *which* they wrought for Baal.
Therefore will I again take away &c.

וזהב Forte ובהם: sed aurum habent omnes interpretes." Secker.

9. —not cover] I read with *ó*. Arab. and Houbigant מכסות. "I think this 9th verse speaks of calamities already begun, and the 10th describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory, rebellious people was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases." Horsley.

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10 And now I will disclose her vileness in the sight
of her lovers;
And none shall deliver her out of mine hand.
11 And I will cause all her joy to cease;
Her feast, her new-moon, and her sabbath, and
all her solemn assemblies.
12 And I will destroy her vine and her figtree;
Of which she said, These *are* mine hire
Which my lovers have given me:
And I will make them ‖ a forest;
And the beasts of the field shall eat them.
13 And I will visit upon her the days of Baalim,
Wherein she burnt incense unto them;
And decked herself with her * ear-rings, and her
† jewels,
And went after her lovers,
And forgat me; saith Jehovah.
14 Notwithstanding, behold, I will allure her,
And will lead her to the desert,

‖ Hebr. for a forest. * ear-ring. † jewel,

12. her vine] "I cannot but think the words גפן and תאנה are used here, by a synecdoche, for plantations of vines and fig-trees. Certainly it cannot be said of a single tree, that it is laid waste or made a forest." Horsley.

mine hire] Israel attributed her fruitful seasons to her false gods.

13. Baalim] There were different idols worshipped under the name of Baal: as Baal-berith, Baal-zebub, Baal-peor.

—ear-rings] An ornament either for the ear or nose. The latter was worn in the left nostril. See the figure of the Ganges in Dow's history of Indostan. v. i. p. lxxvii. 4to.

—jewels] The original word is from חלה Arab. *ornavit monilibus.* See Cast. lex.

14. Notwithstanding] See Noldius §. 6. and Pocock in loc.

—allure her] Or persuade her. Though the word commonly signifies, *to inveigle, to deceive;* it may be used, by an easy metaphor, in a good sense.

—to the desert] From the distant countries, to which she was led captive, I will safely conduct her home through the desert.

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And will speak ‡ kindly to her.
15 And from thence will I give her her vineyards,
And the valley of Achor for a door of hope:
And there shall she sing as *in* the days of her youth,
And as *in* the day when she came up from the land of Egypt.
16 And it shall come to pass in that day,
Saith Jehovah, *that* thou shalt call me, § MINE HUSBAND
And thou shalt no more call me ‖ MY BAAL, [*or*, *Lord*,]
17 For I will take the names of * Baalim out of her mouth;

‡ Hebr. to her heart. § Ishi. ‖ Baali. * Or. Baals.

15. —thence] Sc. From the desert.

—valley of Achor] This most fertile valley lay to the north of Jericho, not far from Gilgal; and the restoration of it was an earnest of future blessings. Compare Isai. lxv. 9, 10. "The Vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; for there, immediately after the execution of Achan, God said to Joshua, 'Fear not, neither be thou dismayed' (chap. viii. 1.); and promised to support him against Ai, her king and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope.—and there—' i. e. in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope." Horsley.

—sing] Literally, answer in the song, sing alternately. See Præl. Hebr. xix. p. 236. "' Απκριθησεται. Theod." Secker.

16. —thou shalt call me] Two MSS. read תקראי לי. The versions read תקרא לי *she shall call me*, twice.

—MY BAAL.] The very name, though capable of a good sense, as it signifies *husband*, or *lord*, should be avoided by them; because it was also the name of false gods. They should scrupulously avoid idolatry. And this was the fact immediately after their return from Babylon; and it has continued to this day. "Ishi, My Husband, is an appellation of Love; Baali, My Lord, of Subjection and Fear. 'God hath not given us the spirit of Fear, but of Power and of Love, and of a sound mind.' 2 Tim. i. 7. See Jer. xxiii. 27." Horsley.

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And they shall no more be mentioned by their name.
18 And I will make for them a covenant, in that day,
With the beasts of the field,
And with the fowls of the heavens,
And *with* the creeping things of the ground.
And the bow, and the sword, and war,
Will I break from the land:
And I will make them to lie down in safety.
19 And I will betroth thee unto me for ever:
Yea, I will betroth thee unto me in justice, and in righteousness;
And in kindness, and in tender love:
20 Yea, I will betroth thee unto me in † faithfulness;

† Or, truth.

17. —be mentioned] "It is in vain to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days." Horsley.

18. —a covenant] Sc. of security from the evils which, in the days of my vengeance, arose from these causes. Horsley understands this figuratively, of the final conversion of the most ignorant and vicious of the heathens to the true faith; the effect of which will be that they will live in peace and friendship with the reestablished nation of the Jews.

—will I break] The Hebrews often use a verb which is applicable to some of the substantives placed after it, but not to all. See Mal. iii. 5. Mich. vi. 15. Zeph. i. 17. So Homer:

Εὖσαν τε πιοντ᾽ μηλα,
Οινον τ᾽ εξαιτοι μελιηδεα.

"Conveniret melius אשבת cum מלחמה.
Confer Ps. xlvi. 10." Secker.

19. And in kindness] Not only allotting what is just and right; but bestowing what is kind and affectionate. "A noun substantive after the verb ארש with ב prefixed, denotes the dowry, or that which the Man gives to obtain his spouse of her parents. Christ gave for the espousal of the Church his bride, צדק, his own justice; משפט, his perfect obedience to the law; חסד, exuberant kindness; רחמים; tender love; אמונה, faithfulness, steddy adherence to his part in the covenant between the Holy Three." Horsley.

20. —in faithfulness] There shall subsist an inviolable fidelity.

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And thou shalt know Jehovah.
21 And it shall come to pass in that day,
I will hear, saith Jehovah,
I will hear the heavens;
And they shall hear the earth;
22 And the earth shall hear the corn,
And the choice wine, and the oil;
And they shall hear Jezreel.

—know] Experience the exuberant goodness of Jehovah.

21. I will hear the heavens] When they ask as it were, to send their rain on the earth.

—the earth] When it supplicates, as it were, for rain.

22. the corn &c.] When they wish as it were, to supply the wants of man.

—Jezreel] All nature shall hear, and minister to, the people whom God shall plant in their own land.

There is an implication in this passage that the Israelites had lately experienced unfruitful seasons; as Amos had foretold, c. i. 2. iv. 7—9. vi. 12.

The metaphors in this and the preceding verse are strong; but not without parallel ones in the best writers of antiquity. Euripides has

Ερα μεν ομβρει γαια. And
Ερα δ ο σιμνος ουρανος, πληρουμενος
Ομβρου, πιπτειν εις γαιαν.

Quoted by Grot. in loc.

Tibullus thus addresses the Nile:

Te propter nullos tellus tua postulat imbres;
Arida nec pluvio supplicat herba Jovi.

El. i. vii. Quoted by Lively in loc.

And Vergil has,

Neque audit currus habenas. Georg. i.

" And it shall be in that day, I will perform my part, saith Jehovah—I will perform my part upon the Heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part for the JEZRAEL [*the seed of God*]." Horsley's version.

Note. " The primary and most proper meaning of the verb ענה I take to be 'to re-act:' But more largely it predicates reciprocal, correspondent, or cor-relate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world; or, among

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23 And I will ‡ plant her unto me in the land;
And I will have mercy on § HER-WHO-HAD-NOT-OBTAINED-MERCY;
And I will say to *them who were* ‖ NOT-MY-PEOPLE,
Thou * *art* MY-PEOPLE;
And † they shall say, *Thou art* MY GOD.

CHAP. III.

1 MOREOVER Jehovah said unto me:
Go again, love a woman,
Beloved by another, and an adulteress,

‡ Hebr. Or. sow. § Lo-ruhamah. ‖ Lo-Ammi. * Ammi. † he.

intelligent beings, according to the rule of moral order. And in this passage it is applied, first to the action of God himself upon the powers of Nature; then, to the subordinate action of the parts of Nature upon one another; and last of all, to the subservience of the elements and their physical productions, to the benefit of man, and ultimately by the direction of God's over ruling providence, to the exclusive benefit of the godly." Horsley.

23. —will plant] The original word alludes to, and explains, the word Jezreel as used c. i. 11, and here in the foregoing verse. "The myriads of the natural Israel, converted by the preaching of the Apostles, were the first seed of the Universal Church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12 and 15. Thus the Jezräel of the Natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth." Horsley.

CHAP. III.

1. Go again] It may well be supposed that this injunction was given after the death of Hosea's former wife.

—a woman] "A wife." Dr. Wheeler.

Beloved by another] A lover of evil. *b.* Ar. Syr. See Gen. xxv. 28. Or, one that loveth another. Or, according to the present pointing; and sixteen or seventeen MSS. which read אהובת; and Vulg. beloved by another. The attachment of the Israelites to their idols is referred to.

—adulteress] In the spiritual sense of forsaking God.

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According to the love of Jehovah towards the
sons of Israel:
And *yet* They turn away to other gods,
And love flagon's of ‡ wine:
2 And I bought her unto me for fifteen *pieces* of
silver, and a homer of barley, and an half-homer of
3 barley. And I said unto her:

‡ Hebr. grapes.

—according to the love] God's love to his people is here compared to the love of a husband towards his wife. St. Paul has the same comparison with respect to the love of Christ towards his church. Eph. v. 31, 32. "After the manner of Jehovah's love for the children of Israel, although they look to other gods and are addicted to goblets of wine." Horsley's ver.

—towards] See אֵת Nold. §. 8.

—flagons of wine] To drink wine in the temples of their idols. Am. ii. 8. Judg. ix. 27. Grapes are used for wine in the following places:

Poculaque inventis Acheloïa miscuit uvis. Virg. G. i.
Prælo domitam Caleno
Tu bibes uvam. Hor. Od. i. xx.
Calcatamque tenet bellis socialibus uvam.
Juv. Sat. v. See Lively in loc.

Others think that the words should be rendered, *cakes of dried grapes.* See ō. Pocock in loc. and Jer. vii. 18. xliv. 19.

2. I bought] That is, according to the ancient custom, I paid her dower. Gen. xxxiv. 12. 1 Sam. xviii. 25. Iliad II. 178, 190. X. 473. "I own'd her, ואכרה, from the root נכר. See Parkhurst under הכר. This was not a payment, in the shape of a dowry; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life, which he prescribed to her. Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare, which the Israelites were to expect at the hand of God, in their state of exile." Horsley.

—an homer] A measure of more than eight bushels.

—and an half homer of barley] ō. Ar. Symm. Theod. render, *and a vessel of wine.* The Greek λαγυθῷ· seems derived from

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Thou shalt abide with me many days:
Thou shalt not commit fornication, and thou
shalt not be for *another* man:
So *will* I also *be* for thee.
4 For the sons of Israel shall abide many days
Without a king, and without a prince;
And without sacrifice, and without a statue;
And without an ephod, and *without* teraphim.
5 Afterwards shall the sons of Israel return,

לתך by a transposition of letters. And Houbigant reads תירש *choice wine* for שערים. But עסיס *new wine* more resembles the the last letters in שערים.

It was observed by Sir J. Chardin in the east that, in the contracts for temporary wives, there is always the formality of a measure of corn mentioned, over and above the stipulated sum of money. Harmer ii. 513.

3. Thou shalt abide] After the ceremony of betrothing, thou shalt continue in my house many days, and shalt shew fidelity to me: and then I will become thy husband.

4. For the sons—] Thus the house of Israel shall continue many days in their state of captivity; without a king, as thou without a husband; without the means of worshipping me according to the rites of their law; and yet refraining from idolatry, as thou from unfaithfulness to thy betrothed husband: but *v.* 5. shall afterwards observe allegiance to their God, and have an eminent king set over them, in their own land.

The prophets and the people were accustomed to impart and to receive this kind of emblematical instruction.

—many days 'Many years.' Dr. Wheeler.

—a statue] A standing image, or pillar, erected by themselves. They were forbidden to erect such, that occasions to idolatry might not be administered. Lev. xxvi. 1. Observe that the versions read מובח *an altar*.

—ephod] A part of the High-priest's ornaments.

—teraphim] In Syr. תרף signifies *to inquire*, and in Arab. *to abound with the goods of life*. Teraphim may therefore denote images to enquire of; or to bestow good things. Spencer thinks the word equivalent to Seraphim, a celestial order; by the usual substitution of ת for ש in the eastern tongues. See p. 952 &c. Taylor observes from 1 Sam. xix. 13, 16, that they were of the human form, which passage equally proves that they might resemble angels; the wings being concealed, and the face only



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And shall seek Jehovah their God,
And David their king;

appearing. However, my opinion is that teraphim were objects of idolatrous worship. And such, in their state of captivity, the Israelites would not harbour.

5. —David] Some suppose Zerubbabel to be meant; and some, the Messiah. But it seems to me that the prophecy remains to be accomplished: and that, on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendents for ever. Compare Jer. xxx. 9. Ez. xxxiv. 23, 24. xxxvii. 24, 25.

At my request Mr. Woide furnished the following extract from Archbishop Secker's dissertation on David promised in the prophets, which is lodged among his Grace's manuscripts in Lambeth library. The Archbishop's own words are distinguished by inverted commas.

Passages, in which David is promised. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 22, 24, 25. Hos. iii. 5. Doth it mean a particular person called David, or a succession of princes of the house of David? That nations and tribes are called by the name of the person from whom they descended, is well known. Jacob or Israel, (Isaac, Amos vii. 9.) Judah, Ephraim, &c. Rachel Jer. xxxi. 15. Particular families are called by a patronymic name derived from the head of the family: Gen. xxxiv. 7. Israel. Josh. vi. 25. Rachab. Josh. vii. 25, Achan. 2 Kings x. 1. Achab. Amos vii. 9, Jeroboam. Jer. xxix. 32. Schemaiah.

Direct instances, where David signifies David's family. 1 Chron. xxviii. 4, 1 Kings xii. 16. 2 Chron. x. 16. " Hos. iii. 5. is, by at least 170 years, the first of these passages, where Israel means the ten tribes: for it is distinguished from Judah i. 6, 7, 11, and iv, 15, and it is foretold, that they shall continue many days without a king, and prince, and a sacrifice, and image, and Ephod and Teraphim, which last is thought by some to mean idols; by others Urim and Thummim: and if it means the latter, the Israelites who returned under Cyrus, probably forsook idols in their captivity; and we know not that any Israelites are idolaters now. After this they shall seek the Lord their God [they may have been negligent in religion, though not idolaters] and David their king, i, e. that family to rule them, of whom they said, we have no part in David: see to thine own house, David. 1 Kings xii. 16: which agrees with Hos. i. 11, that Judah and Israel should appoint themselves one

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And shall § fear Jehovah, and his goodness, in the latter days,

§ Or, reverence.

head. So that this text, which is the leading one upon this subject, suits well with David, being understood of the family of David. Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25."

Besides these texts, which promise David shall be their king, there are some, which mention in what state the house of David was to be in times then future, which ought to be considered. Jer. xxxiii. 15—26. Zech. xii. 7—14. and xiii. 1. of which see the notes. Ps. lxxxix. 19—45.

"But a farther inquiry is, whether at least the name David cannot be meant of a single descendent of David, like him, and presignified by him.

"Now there is no doubt but it may, if that person at his appearance, were commonly known in the world by the name David: and without being called so in common speech, Jerusalem is called in prophetic speech Sodom and Gomorrah Is. i. 10. But I recollect no other instance of this in the old Testament, nor any instance of a person called by the name of another there, on account of likeness, unless it be Elias, * the great priest, who shall be sent to the captivity of Israel in the end of the days. And Pocock mentions some Rabbins, who think Elias in person is not meant here; nor do I recollect, that any single person is called by the name of another, on account of his descending from him, unless it be thought, that Rechoboam is called David, in the above cited places of Kings and Chron."

—fear] See Jer. xxxiii. 9. Isai. lx. 5. and Bishop Lowth's note. אל is sometimes transitive, like את and ל. See Nold. "And adore——ופחדו אל. The construction of פחד, governing its object by the preposition אל, I take to be singular. I apprehend, that when a verb, expressing any affection of the mind, governs its object by this preposition, that construction expresses the motion or effort of the mind, so affected, towards that object. The force of this construction here is to denote, that the converted Israelites will make Jehovah, and his goodness, the object of religious awe and admiration. The phrase is well paraphrased by the LXX, και εις ησονται επι τω κυριω και επι τοις αγαθοις αυτου. The English word *adore* expresses the motion of the mind towards Jehovah and his goodness.

Because of Jehovah—because of his goodness. Dr. Wheeler,

* Malachi iv. 5. of whom Jonathan Exod. vi. 13. says, that Phineas is Elias.

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CHAP. IV.

1 HEAR the word of Jehovah, O ye sons of Israel:
For Jehovah hath a controversy with the inhabitants of the land:
For there is no truth nor mercy,
Nor knowledge of God in the land.
2 *In* swearing, and lying, and killing,
And stealing, and committing adultery, have they ‖ broken forth;
And blood reacheth unto blood.
3 Therefore shall the land mourn,
And every one that dwelleth therein shall languish:
Together with the beast of the field, and the fowls of the heavens:
Yea, the fishes of the sea also shall be taken away.
4 Yet no man contendeth,

‖ Or. burst.

2.—broken forth] The word is sometimes applied to the bursting forth of waters: 2 Sam. v. 20: and V. has inundaverunt, "know no restraint." Horsley.

—reacheth unto] There are murders committed without intermission: one overtaketh another.

3.—the land mourn] See also *v.* 10. c. vii. 14. This may refer to the drought foretold by Amos. c. i. 2. or to the locusts mentioned c. v. 7.

—of the field] After this, the words ורמש האדמה *and the creeping things of the ground*, are added in *ó*. Arab. but are wanting in V. Syr. Chald. and in the Complutensian edition of *ó* says Boch. Hier. p. 3. See c. ii. 18.

—taken away] See אסף Gen. xxx. 23. Zeph. i. 2, 3.

The cattle and the fowls [and even the creeping things of the earth] shall be affected by the scarcity with which God will visit the land: and he will so dispose second causes, that even the fishes of the sea shall not supply the wants of his rebellious people. See on Zeph. i. 3.

4. No man contendeth] This is a natural rendering, and gives a very usual sense to the Hebrew future. Pocock in loc. quotes a manuscript Arabic version which considers the words as de-

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And no man reproveth:
And as *is* the provocation of the priest, *so is that of* my people.

clarative, and translates thus: "And particularly there is none that argueth, nor doth any man admonish." See also Syr.

The Arabic of the polyglot reads איך for אך, and furnishes an animated translation:

How doth no man contend,
And no man reprove!

And as—] The English translators render, "For thy people *are* as they that strive with the priest:" a conduct contrary to Deut. xvii. 12. But Houbigant objects that it could not be a crime to contend with idolatrous priests: and translates, "Nam populus tuus sequitur rebellionem sacerdotum:" and, word for word, "Nam populus tuus ut rebelliones sacerdotis." But the word מריבים does not occur as a plural substantive for *rebellions, strivings, contentions.* And *thy people* is abrupt.

*ô.* Arab. read *my people,* agreeably to *v.* 6, 8, 12. And the Berlin MS. n. 150, ascribed by the learned Bruns to the 13th century, reads כמריבת; *as the contention, striving, provocation.* Thus the sense will be, My people are as dead to all sense of duty as their idolatrous priests; whose conduct in departing from Jehovah is peculiarly aggravated.

An elegant reading would arise from transposing the letters in the first word;

וכעם כמריבת כהן:

And as *is* the people, so *is* the provocation of the priest. Or, by a different punctuation of מריבי we may render,

"And my people *is* as the priest who contendeth with me." See Job x. 2. and חורפי Ps. cxix. 42. שלחי 2 Sam. xxiv. 13. Buxt. thes. Gramm. 512.

The guilt of the people, instructed and forewarned by my prophets, is as detestable and aggravated as that of the priest. I have since found that this is in part the rendering of Moerlius:

"Et populus tuus (est) sicut litigans mecum sacerdos."

"By no means let any one expostulate, nor let any one reprove; for thy people are exactly like those who will contend with the priest." Horsley's ver. Note. "To contend with the priest, the authorized interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut, xvii. 12." Horsley.

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5 But thou shalt fall *in* the day;
And the prophet also shall fall with thee *in the* night:
And I will cut off thy mother-*city*.
6 My people are cut off for want of knowledge.
Because thou hast rejected knowledge,
I will also reject thee from being a priest unto me:
And *because* thou hast forgotten the law of thy God,
I will also forget thy sons.
7 Even according to their multitude * have they sinned against me.

* Hebr. so have.

5.—*in* the day] When it is least probable. Thou shalt fall, when thou thinkest thy state secure and prosperous. Comp Jer. xxiii. 12. Deut. xxviii. 29.

—the prophet] The false prophet.

—*in the* night] His revelations, to which he pretends in the night, shall be delusive and dangerous ones. Comp. Mic. iii. 6. See Poeock.

—thy mother-*city*] So Corn. a Lapide, Capellus. and Houbigant. Pocock also approves of this sense. See 2 Sam. xx. 19. Samaria is meant. Moerlius leads us to conjecture עמך *thy people*. Chald. has *thy assembly*. "Therefore thou shalt fall in the day, and the prophet also shall fall with thee in the night, and I will cut off thy mother." Note. "The last sentence was addressed to the prophet—'thy people, O prophet.' This is to the people themselves: 'Thou, O stubborn people.' Jerusalem is meant. For Samaria was the metropolis of the kingdom of the ten tribes, not of the whole nation, the children of Israel in general." Horsley.

hast rejected] "Since the person threatened was to be rejected from being a Priest; he was a Priest, at the time when he was threatened: otherwise he had not been a subject of rejection. The person threatened therefore must have been the head, for the time being, of the true Levitical Priesthood, not of the intruded Priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision, is Jerusalem, not Samaria; and that the ten tribes exclusively are not the subject of this part of the Prophecy." Horsley.

6. I will reject] Instead of the anomalous word ואמאסך, near one hundred MSS. or editions read ואמאסך.

7. —multitude] Their defection is general. Their acts of idolatry are in proportion to their number. "Were magnified,

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I will change their glory into shame.
8 They eat the sin-offerings of my people;
And they † set their heart on their iniquity.
9 And it shall be, as *with* the people so *with* the priest,
And I will visit upon them their ways,
And their doings will I recompence unto them.
10 And they shall eat, but shall not be satisfied:
They shall commit fornication, but shall not increase.
For they have left off ‡ giving heed unto Jehovah:

† lift up their soul to. ‡ observing.

כרבם. The word is applicable to increase in any way, either in size, numbers, power, or wealth, &c. See Drusius and Luther on the place. But as the Priests were greatly magnified in dignity and power, and there is no reason to suppose, that they were multiplied by natural increase, in a greater proportion than the rest of the people; I think the thing intended here is the elevation of the order in civil rank and authority." Horsley.

8. —the sin offerings] of these they gladly partake, without discouraging the people from the sins which occasion them. Lev. vi. 26. One MS. reads חטאות with V. ó. Ar.

—Their heart] For the phrase of *lifting up the soul*, that is, *setting the heart*, see Deut. xxiv. 15. Jer. xxii. 27. V. ó. Ar. Syr. Chald. read נפשם: and this reading is confirmed by one edition, eight MSS: and perhaps one more. Two MSS. read so originally.

The priests are spoken of from "Because, &c." in *v.* 6.

9. —upon them] עליו i. e. the people. As *v.* 12.

10. —giving heed] Hebr. observing. So Virg. Georg. iv. 210. Præterea regem non sic Ægyptus, &c.

*Observat.* See Ps. xxxvii. 37. After referring to the versions, Secker adds, "Vix puto עזב infinitivum cum ל regere; vel hominem dici Deum, sed Dei mandata, servare." "Because they have forsaken the JEHOVAH, to devote themselves to dalliance and wine, and the intoxicating juice, which take possession of the heart." Horsley's ver. "With respect to Secker's query, it is certain that יהוה never once occurs as the object of the verb שמר; and after a nice examination, I scruple not to assert, that the verb עזב never governs its immediate object, the person or

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11 Fornication, and wine, and choice wine, take away *their* heart.
12 My people § ask counsel at their stocks,
And their staff declareth unto them.
For the spirit of fornications hath caused *them* to err;
And they have committed fornication, *and have revolted* from under their God.
13 On the tops of the mountains they sacrifice,
And on the hills they burn incense;
Under the oak, and the poplar, and the green oak,

§ Hebr. Or, inquire.

thing forsaken, abandoned, or left off, with the prefix ל. It follows of necessity, that the order of construction cannot be that which our public translation demands. Namely, this, כי עזבו לשמר את יהוה. For in this order, the sentence, לשמר את יהוה, is the object of the verb עזב, and connects with the verb by the prefix ל.

"The verb עזב always governs its immediate object without any prefix. But when a noun, following this verb, is connected with it by ל, the noun expresses either the person to whom, i. e. to whose possession, use, and advantage, or the thing in return for which, as a more desired object, or the end and purpose for which, or, the time for which, the dereliction is made. Ps. xlix. 11. Is. xviii. 6." Horsley.

11. —take away] לקח has this signification. Ezek. xxiii. 26, 29. xxxviii. 13. Joel iii. 5. It also signifies to win, or allure. Prov. vi. 25. Syr. renders by a word signifying *portavit, sustulit, abstulit, præcidit:* and also supplies the pronoun *their*.

—heart] Understanding.

12. —stocks] Idols of wood. As Jer. ii. 27. Hab. ii. 19.

—staff] This refers to the divination by rods, or staves, which was anciently practised in the east. On one staff was written, *God bids*; on the other, *God forbids*. See Pocock.

—from their God] The Hebrew phrase occurs more at length 2 Chron. xxi. 8. The Edomites revolted *from under the hand* [power, dominion] of Judah.

13.—mountains] This was the custom of the nations. Deut. xii. 2.

—oak] The original word, says Celsius, is from איל *robur:* which is the Latin word for the oak, on account of its hardness and strength.

—poplar] Properly the white poplar, from לבן *white*.

—green oak] Or ilex. See Bishop Lowth on Isai. i. 29.

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Because the shade thereof *is* good
Therefore your daughters commit fornication,
And your wives commit adultery.

14 Shall not I ‖ visit your daughters because they commit fornication?
And your wives, because they commit adultery?
Because they separate themselves with harlots,
And sacrifice with strumpets?
Therefore the people, *which* understandeth not, shall fall.

15 If thou commit fornication, O Israel,
*Yet* let not Judah offend.
And come ye not unto Gilgal,
Neither go ye up to Bethaven:

‖ Or. punish. Hebr. visit upon.

Therefore your daughters] "Since thus it is, let your daughters play the wanton, and your daughters-in-law commit adultery." Horsley's ver. Note. "This I take to be the force of עַל כֵּן. The phrase is more emphatical than 'therefore,' in the English language, or than the simple copula in the Hebrew. It refers distinctly to what has gone before concerning the manners of the people, as the ground of God's dealing with them in the manner declared in what follows." Horsley.

14. Shall I not visit—] See לֹא for וְלֹא Nold. § 3. "I will not visit upon your daughters, when they play the wanton; nor upon your daughters-in-law, when they commit adultery. Because themselves separate themselves with harlots, and sacrifice with the women set apart to prostitution." Horsley's ver.

—separate themselves] Unnaturally, from those with whom they ought to have united themselves. "פֶּרֶד est animal ex iis parentibus natum, qui a naturali consorte separantur, ut cum alienis copulentur." Boch. Hieroz. p. 231.

—strumpets] Persons *consecrated*, as it were to flagitiousness.

—fall] From the Arab. *affligere terræ, conjicere in terram.* Pass. *concidit, prostratus fuit.* See Schultens on Job x. 8. who renders the word, *Cæcus & præceps ruit.*

"Here the chapter ought to end." Horsley.

15. Gilgal] See on Am. iv. 4.

—Bethaven] Either a place in the neighbourhood of Bethel, Josh. vii. 2; or rather Bethel itself; c. x. 5; here called, by way of derision and contempt, Bethaven, *The house of iniquity*, in-



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And swear ye not, Jehovah liveth.
16 For, as a backsliding heifer, Israel slideth back.
*And* now will Jehovah feed them as a lamb in a wide place.
17 Ephraim is joined unto idols:
18 Let him alone: he is gone after their wine:

stead of Bethel, *The house of God.* Accordingly Chald. has Bethel here, and c. x. 5.

—swear ye not] Mixing the worship of idols with that of Jehovah. Zeph. i. 5. "As Jehovah liveth." Dr. Wheeler.

16. —backsliding] Untamed to the yoke; and therefore withdrawing from it. "Indocili jugum collo ferens." Hor. "Truly Israel is rebellious, like an unruly heifer. Horsley's ver.

—will feed—] As a lamb exposed to wolves, and without a shepherd. 1 Kings xxii. 17. Or, And now Jehovah feedeth them as a lamb in a large pasture. He giveth them plenty, yet they rebel. Isai. xxx. 23. "ירעם Sic ὁ. Syr. Vulg. Putaret quis forte legendum ירעם errare sinet eos. Conf. Jer. liii. 6" Secker. "This word מרחב is never used but in a good sense; and, for the most part, figuratively, as an image of a condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. "Est hîc χλευασμος; irrisio acerba; ex ambiguo. Latè pascere amant agni: Deus Israelem disperget per totum Assyriorum regnum."

17. Ephraim] The principal tribe is put for the kingdom of Israel.

—idols] The original word is expressive of the *sorrow* and *pain* which idols caused to their worshippers. See Tayl. conc. "A companion of idols is Ephraim," Horsley's ver.

18. Let him alone] Leave him undisturbed in his idolatrous course. He is irreclaimable.

—he is gone after their wine] סר refers to the beginning of *v.* 16. He is gone after the wine, or banquets, of idols. See *v.* 11. and c. iii. 1. Symmachus has επεκλινε συμποσιον.

MS. 93, which Walton thought a very ancient one, and which Dr. Kennicott characterises as containing very many various lections, and those not rarely excellent, and thinks that it was probably written in the middle of the thirteenth century, reads סבאים in this place; as ὁ. and Arab. seem to have read. For Grotius thinks that they put *Canaanites* for *Sabeans*, one idolatrous nation for another. According to this various lection, we may translate, "He is gone after the drunkards." "Leave

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Her rulers have committed fornication continually;
they have loved shame;
19 A wind shall distress her in her borders:
And they shall be ashamed *for* their altars.

CHAP. V.

1 HEAR ye this, O ye priests;
And hearken, O house of Israel;
And give ear, O house of the king.

him to himself. Their strong drink is vapid. Given up to lasciviousness, greedy of gifts, (O shame!) are her great men." Horsley's ver.

Her rulers[ See Ps. xlvii. 9 or 10: where ὁ. renders Κραταιοι. The word may be the participle in Hiphil, from גנן to protect: and nine or ten MSS. have מגיניה. Protectores ejus V. Magnates eorum Chald. That Ephraim is sometimes feminine, see c. v. 9.

—loved] הבו is omitted in three MSS. and in ὁ. Ar. Syr. It is a repetition of the three last letters in the foregoing word; and if a mistake of this kind was made in an ancient MS. it was not erased, for fear of affecting the appearance of the copy. "Putarem vel expungendum הבו, vel legendum per reduplicationem אהבהבו." Secker.

Dathius proposes אהב אהבו: *amando amaverunt:* as, *scortando scortati sunt.*

19. A wind] The general idea seems to be, that destruction should come as a mighty wind. Prov. i. 27. Jer. iv. 11, 12, 13. Or, that a parching wind should cause a famine in their land. We may point צרר angustans.

—in her borders] See נכח Isai. xxiv. 16.

—*for* their altars] The preposition מ is expressed by ὁ. Ar, Syr. Chald. It must be understood, if it has not been omitted by transcribers.

The sense, and true reading, of this and the foregoing verse are very uncertain, "The wind binds her up in its wings, and they shall be brought to shame because of their sacrifices." Horsley's ver. Note. "An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still." Horsley.

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For * judgment *is denounced* against you.
For ye have been a snare at Mizpah,
And a spread-net upon Tabor.
2 And the revolters have made deep the slaughter
*of victims;*
Therefore *will* I *bring* chastisement on them all.
I know Ephraim,
And Israel is not hidden from me.
For now Ephraim hath committed fornication,
Israel is polluted.

* Hebr. to you judgment.

1. —judgment] The sense in the version is favoured by ℵ. προς υμας εστι το κριμα: by Houbigant, Adest vobis judicium: and by *v.* 2, 9.

—at Mizpah] Probably both a mountain and a city of Gilead. Judges xi. 29. The word is derived from צפה, *to watch*, sc. from an eminence. If a city be meant, we may render *to Mizpah:* namely, by inducing her to acts of idolatry on the height where she was situated. See c. iv. 13.

—Tabor] A beautiful and fruitful mountain in the tribe of Zabulon. On these places ye have ensnared men into idolatry. The image is naturally suggested by the circumstance that hunters and fowlers frequented such places with their nets and snares.

2. —revolters] "The revolters have made deep i. e. great slaughter. As Isai. xxxi. 6. It may mean either of idolatrous sacrifices or men." Secker. "Prickers have made a deep slaughter." Horsley's ver.. "Note. "Prickers, scouts on horseback, attendants on the chase. The priests and rulers are accused as the seducers of the people to apostacy and idolatry. And their agents and emissaries, in this nefarious project, are represented under the image of the prickers." Horsley.

—have made deep] Have multiplied their sacrifices. See Isai. xxxi. 6. and c. ix. 9.

—the slaughter] A substantive. As 2 Chron. xxx. 17. the ' being omitted. Or, the infinitive mood, with the paragogic ה.

—chastisement] I will be a chastisement to them, as they have been a net and a snare to others. "כלכם νμων ὁ. כלכם." Secker.

3. I know] Horsley renders in the past tense, "I have known."

—hath committed fornication] Houbigant observes that all the ancients read הזנה. Two MSS. read הזנתה scortata est Ephraim. c. iv. 18. See a parallel place: c. vi. 10.

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4 They will not † frame their doings
To turn unto their God.
For a spirit of fornications *is* in the midst of them,
And Jehovah they have not known.
5 Therefore the pride of Israel shall be humbled to his face;

† Hebr. give.

4. —frame] Hebr. give. As Eccl. i. 13. "Their perverse habits will not permit them to return unto their God: for a spirit of wantonness is within them, and the Jehovah they have not known." Horsley's ver. "Note. Their perverse habits. מעלליהם. I take this as the nominative case to the verb יתנו, as it is taken by the Syr. From the root עלה, 'to ascend, mount upwards, to go or come up,' we form the reduplicate verb עלל, by dropping the final ה of the primary root, and doubling the middle radical.

"From this verb עלל, which as a verb is found only in Hithpael, I derive our verbal מעלליהם. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural. And if it denotes actions of any sort, it must signify not any individual act, but a set or system of actions. And because it must connect with the sense of the primary root עלה [with which the verb most evidently connects), it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word מעלליהם denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, 'getting the upper hand."

"Habits,' therefore, is the true English rendering of the word. For which, in some instances, 'manners,' or 'practices,' may be used. But some epithet will generally be wanted, in English, to express the ascendancy, and in the case of evil habits, the malignant ascendancy, implied in the notion of the original word.

—pride of Israel] "גאון never properly signifies pride, but expresses rather condition, or external appearance, than character: great elevation in rank and power; brilliant prosperity; splendor and gaiety of ornamental dress; majesty, pomp, stateliness; any thing in condition, which, in the degenerate mind, may engender pride: any thing in external deportment, which may be a symptom of it; and any thing grand and majestic in outward appearance, without any imputation of pride to the person to whom it belongs. The feminine גאוה, besides every

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And Israel and Ephraim shall fall in their iniquity:
Judah also shall fall with them.

6 With their flocks, and with their herds, shall they go
To seek Jehovah:
But they shall not find him: he hath withdrawn
himself from them.

7 They have dealt treacherously against Jehovah;
for they have begotten strange children.
Now shall the locust devour their portions.

8 Blow ye the trumpet in Gibeah, *and* the cornet
in Ramah:
Sound an alarm in Bethaven: *The enemy cometh*
after thee, O Benjamin.

thing to which נאון is applied, extends also to the moral internal swellings of the heart, and renders the vice of "pride," which נאון never expresses." Horsley.

—shall be humbled] See ענה. Ex. x. 3. Isai. xxxi. 4: and ὁ. Ar. Syr. Chald. This line is repeated c. vii. 10: where V. agrees with the versions and Chald: and renders, not *respondebit* as in the text before us, but *humiliabitur*. "The excellency of Israel." Horsley's ver.

6. —with their flocks] They shall at length offer sacrifices to him in vain.

7. —strange] Alienated from Jehovah, idolatrous. "Children of strange women: forbidden Deut. vii. 3: practised after the captivity, perhaps before. Isai. ii. 6." Pocock. Secker.

—the locust] Houbigant reads, ועתה יאכל החסל "Nunc igitur absumet rubigo [hæreditatem ipsorum]" ὁ. render πρυσιβη, the word by which they translate חסל 1 Kings viii. 37. Ps. lxxviii. 46. Joel i. 4. It is Bochart's sixth name for a locust; from חסל *to consume*. Hier. p. ii. 445. And the word קמל, in the Arabic version of this place, signifies a kind of locust. Or יאכלם העש, "the worm shall devour them with their portions." *v.* 12. Job iv. 19. "Forte separandum מ a verbo ירכלם, ut formando nescio cui nomini inserviat." Secker.

8. —Gibeah] Gibeah, Ramah, and Bethaven [see on c. iv. 15.] were situated in the tribe of Benjamin. Josh. xviii. 24, 25. Comp. Josh. vii. 2. xviii. 22.

—the cornet] ὁ read חצצרו, *Sound the cornet.*

—after thee] Or, "Look behind thee." See Pocock. This verse may very well be understood of the alarm given at the approach of locusts. Joel ii. 1.

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9 Ephraim shall be ‡ desolate in the day of rebuke.
Among the tribes of Israel I have made known a
a sure event.
10 The princes of Judah are become like those who
remove the landmark:
I will pour out my wrath upon them like water.
11 Ephraim *is* oppressed, *he is* broken *in* judgment,
Because he willingly walked after vanity.
12 Therefore *will* I *be* as a moth to Ephraim,
And as rottenness to the house of Judah.
13 And Ephraim saw his sickness;
And Judah, his wound:
Then went Ephraim to the Assyrian,
And sent to king Jareb:

‡ Heb. for a desolation.

9. —sure] After נאמנה we must understand some such word as דברה. Bahrdt refers to Matth. xxi. 41. Παρα Κυριω εγενετο αυτη, και εστι θαυμαστη κ. λ. "A firm decree." Dr. Wheeler.

10. —remove the landmark] A great crime. Deut. xxvii. 17. Jarchi and Abarbinel, as quoted By Pocock, interpret this of conforming to the idolatrous worship of Israel. They removed the boundaries between true religion and false, between right and wrong.

11. —oppressed—broken] He is oppressed with a heavy weight of calamity; he is crushed in his judicial contest with me.

—willingly walked] הלך may be the infinitive.

—vanity] See *ó*. Ar. Syr. Chald. Houbigant, and others in Pol. Syn. who read שוא. Secker mentions this reading, and adds, "Notandum sequi וא." But Vulg. reads צאה or צא, excrementum, a remark which my learned friend Dr. Barrington, Bishop of Salisbury, made to me some time ago. And, agreeably to the translation of Vulg. idols are called גלולים, from גלל *stercus*: a name expressive of their detestable and polluting nature. See Tayl. conc.

"Professor Michaelis's note from his Bibl. Orient. & Exeget. is; I pronounce צו. It should be צוא *excrementum;* but the radical *aleph* is frequently lost after a litera quiescens, according to the manner of the Syrians and Chaldeans." *Communicated by Mr. Woide.*

12. —as a moth] See Job iv. 19. Ps. xxxix. 11. Isai. li. 8.

13. —Jareb] See c. x. 6. Either the name of an Assyrian king, or of an Assyrian city. On the latter supposition we must

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But he could not heal you;
Nor did the wound depart from you.
14 Surely I *will be* as a lion to Ephraim,
And as a young lion to the house of Judah:
I, *even* I, will tear and will depart;
I will take away, and none *shall* deliver.
15 I will depart, I will return unto my place,
Till they § be treated as guilty, and seek my face:

§ Or, be punished.

render, *the king of Jareb.* In both places *ô.* and Ar. read Jarim. For the history see 2 Kings xvi. 7. "Videtur יהודה excidisse post וישלח, quam vocem subaudiunt recentiorum nonnulli. Vid. Pocock. Nam aliquid facturum Judam verisimile erat, et fecisse patet ex *v.* 14: et de utroque dicit Deus לכם vos, ut vi. 4. If Jareb were the person's name, it should be יחמלך; and Jareb should be before, not after." Secker.

"According to Castellus ירב is a name of Egypt. In Abulfeda, Garbija is the name of one of the provinces of Egypt near the mouth of the Nile." Dr. Forsayeth.

"When Ephraim perceives his holes, and Judah his corrupted sore, then Ephraim will betake him to the Assyrian, and send to the King, who takes up all quarrels." Horsley's ver. Note. "I leave a space here, to shew that something is wanting to be the nominative case of the verb 'send.' Perhaps 'Judah,' which however is not supplied either by MSS. or versions. ירב. No proper name either of man or place, but clearly a noun, from the verb רוב, put here in apposition with מלך, and characteristic of the king, in the manner expressed in my translation." Horsley.

—depart] Houbigant gives this sense from the Arab. and Æth. See Cast. lex. But perhaps Chald. supplies the true reading, ינית *quiescere fecit. ô.* may have read יניח διαναυσαι "נוח in Syriac signifies sedatus est, recessit." Dr. Forsayeth.

14. —a lion] Leo niger. For שחר; the ל and ר being often exchanged in the eastern languages. Boch. Hier. iii. i.

"Non agnoscunt reduplicationem ר שאג *ô.* Syr. Ar. Nescio an Chald." Secker. It is wanting in one MS.

—will depart] The image of the lion is pursued; who retires slowly and intrepidly from his prey, and does not fly.

15. —my place] To my sanctuary, where I display my glory: to heaven.

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In their affliction they will seek me early:
*Saying:*

CHAP. VI.

1 COME and let us return unto Jehovah;
For he hath torn, and he will heal us;
He hath smitten, and he will bind us up:
2 After two days he will revive us;
On the third day he will raise us up;
And we shall live in his sight.

—They will seek me early] "They will rise early to find me." Dr. Wheeler. "Read ישחרוני." The Rev. Mr. Henry Dimock.

CHAP. VI.

1. *Saying*] Houbigant observes that 6. Ar. Syr. Chald. supply *saying* before this verse: whether they did this as interpreters, which is my opinion, or whether they read לאמר. I shall here observe, once for all, that the frequent omission of *saying* in the Hebrew scriptures gives warmth and pathos to many passages, agreeably to Longinus's well known remark. §. xxvii.

In three MSS. the sixth chapter begins with the last line of the foregoing verse.

2. After two days—on the third day] This seems a proverbial manner of describing an event which would soon happen. See Luke xiii. 32. "Of numbers certain for uncertain see Nold. not 1871. Two for a few 1 Kings xvii. 12. One and two for a few Isai. vii. 21. Jer. iii. 14. Two or three for a few Isai. xvii. 6." Secker. "The two days and the third day seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. 'The Prophet,' he says, 'points out two times—and those are the first captivity, and a second. After which shall follow a third [time]; Redemption: after which shall be no depression or servitude.' And this I take



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3 And we shall know, we shall follow after knowing,
Jehovah:
His going forth is prepared as the morning;
And he shall come unto us as the rain,

to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day; since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers." Horsley.

3. —know] The sentence rises. We shall know Jehovah, we shall incessantly seek to know him. Horsley connects ונדעה with the former verse, and renders, "And we shall live in his sight, and attain to knowledge." The following clause he considers as beginning a new paragraph, and gives the following free version. "Our object of pursuit will be the knowledge of the Jehovah."

His going forth—] His appearance, as our deliverer, is fixed as the return of the morning: we shall be restored by him from our calamities as certainly as the rising of the sun chases away darkness. Ως ορθρος βεβαια η επιφανεια αυτου. Symm.

—prepared as the morning] "As the morning light his going forth is prepared [fixed]." Dr. Wheeler.

—unto us] "Upon us." Dr. Wheeler.

"יורה Και οψιμος ὁ. Sed vel legerunt vel intellexerunt Syr. Chald. יורה quæ irrigat. Invenitur מלקש absque יורה Prov. xvi. 15. et alibi." Secker. We also find *et serotinus* in Vulg. "As the former rain, and the latter rain, *upon* the earth."

"His coming forth is fixed as the morning; and he shall come upon us as the pouring shower, as the harvest rain, [as] the rain of seed-time [upon] the earth." Horsley's ver.

"The word גשם is not simply a shower but a hard pouring shower. יורה—כמלקוש. Our public translation gives 'latter rain —former rain.' But the Hebrew nouns have nothing of *latter* or *former*, implied in their meaning. מלקוש is literally the 'crop-rain.' That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judæa being the middle of March, according to the old style; this rain fell about the beginning of that month, and may properly be called the 'Harvest-rain.' The other יורה, is literally the 'springing rain,' or rather, 'the rain which makes to spring:' that which fell upon the seed, newly

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As the latter rain *which* watereth the earth.
4 What shall I do unto thee, O Ephraim?
What shall I do unto thee, O Judah?
For your goodness *is* as a morning cloud,
And as early dew *which* passeth away.
5 Therefore have I hewn *them* by the prophets,
I have slain them by the words of my mouth:

sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the 'rain of seed time." Horsley.

4. —goodness] We translate the adjective *godly, good, holy.* See Tayl. conc. "Piety." Horsley.

—passeth away] Three MSS. have והולך, with Syr. "which appeareth in the morning and passeth away." Twenty MSS. and two editions confirm the present pointing, and read הולך: and thirty MSS. or editions have הולך in the parallel place, c. xiii. 3. "F: הלוך videtur Syr. legisse והלך." Secker. Houbigant renders,

Ut adsit vobis misericordia, velut matutina nubes;
Et ut ros, qui mane effunditur.

And one rendering in Montfaucon's Hexapla is, ο γαρ περι υμας οικτιρμος.

5. —hewn *them*] That is, wrought earnestly. "Ne me obtundas de hac re sæpius. Ter. Adelph. i. iii. 33. Tractum a fabris, qui sæpe repetunt tundendo aliquid malleo. R. Stephens.

"Therefore have I hewn in pieces the prophets."
Dr. Wheeler.

"חצבתי απεθηρισα ὁ. Sæpe reddunt קצר θερίζω. Sym. ουκ εφεισαμην. Aq. Th. ελατομησα. "ב signifies not after the Hebrew word the thing hewn, but the instrument by which or place where." Secker.

"The LXX, and Syr. certainly take the Prophets for the object of the verb חצבתי. But I cannot find that this verb, in any instance, governs its object by the prefix ב. I take the prefix therefore for the preposition of the instrument; and I take Ephraim and Judah, rehearsed by the suffix ם, in the verb הרגתים, for the object of both verbs." Horsley.

I have slain them—] I have been most importunate with them. Rogitando obtundat, enecet. Ter. Eun. iii. v. 6. So Menander. Απολει με το γενος. J. Cler. p. 240. And Drusius quotes, Occidunt nunc, dum nimis sanctas student apparare nuptias.

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And my judgments *have been* as the light *when it* goeth forth.

6 For I desired goodness, and not sacrifice;
And the knowledge of God, more than burnt offerings:

7 But they, like Adam, have transgressed the covenant.
There have they dealt unfaithfully with me.

—my judgments] Precepts, admonitions, dispensations. Or translate, "And my judgment hath gone forth as the light." The reading of ומשפטי כאור, which is that of Chald. and the ancient versions except Vulg. (though Vulg. in many ancient MSS. has *meum*: see Kenn. diss. gen. §. 28.) was pointed out by Dr. Kennicott Diss. on 1 Chron. xi. p. 517. Oxf. 1753: who observes that letters were written conjunctively in old MSS. for which fact see also his diss. gen. p. 113. not. a. "And the precepts given thee were as the onward-going light." Horsley's ver. Note. "So I understand the word משפטיך. It signifies a fixed principle, or rule, in any thing, to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the Prophets; and so Calvin expounds it:—"Significat hic Deus se regulum piè et sancte vivendi monstrâsse Israelitis.——*Judicia tua*, hoc est ratio piè vivendi." Horsley.

6. —goodness] So Syr. translates. See *v.* 4. "Charity." Horsley.

—and not sacrifice] That is, in preference to sacrifice; as the parallel line clearly shews. The connection of this *v.* with the foregoing one is: By my prophets I taught them righteousness. For I desired &c.

7. But they—] *ô.* Ar. read עובר. But they *are* as a man who transgresseth a covenant, or, as Adam who transgressed the covenant. "Professor Michaelis, Bibl. Orient. proposes *as Edom.*" Communicated by Mr. Woide.

There—] If שם cannot signify, "In respect of the covenant," we may join this clause with that which follows it. See *ô.* Or שם may refer to Ephraim and Judah. See *v.* 10. שם *eo in statu, tunc;* sicut Arab. ثم. Manger in loc. See c. xiii. 8. "No probable explication." Secker. See Zeph. 1. 14. and ibi for tunc R. Steph. Thes. "Even in these circumstances." Horsley's ver. Note. "This I take to be the force of the adverb שם, as it is used here, referring neither to place nor time, but to a

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8 Gilead *is* a city of them that work iniquity:
*She is* marked with footsteps of blood.
9 And, as bands wait for a man,
A company of priests murder *in* the way to Shechem:
For they have committed presumptuous wickedness.
10 In the house of Israel I have seen a most horrible thing:
There Ephraim ‖ committeth fornication,
Israel is polluted.
11 Moreover, O Judah, an harvest is appointed against thee,

‖ Hebr. fornication *is* with Ephraim.

state of things. The Latin 'Ibi' might in some degree express it, but we have no one word for it in our language." Horsley.

8. Gilead] Perhaps for Ramoth Gilead.

*She is* marked with—] Vestigiata sanguine: calcata a sanguine: i. e. a pedibus sanguinolentis. See Grot. and Pocock. Houbigant has "notata vestigiis sanguinis."

"Ταραττουσα υδωρ. ὁ. עכרה מים" Secker.

9. —wait] One MS. has וכחכו et sicut expectant.

—*in* the way to Shechem] Shechem was a city of refuge in Ephraim. Josh. xx. 7. It should seem that, in this clause, the verb ירצחו should either precede דרך or follow שכמה. Syr. reads חברו. "The priests combine *in* the way, they murder towards Shechem." The sense which I have given to this obscure verse is confirmed by Dr. Wheeler's rendering:

"And as robbers lie in wait for a man,
The company of priests murder in the way to Shechem:
Because they have practised deceit."

"And, like banditti lying in wait for the passenger, a company of priests, upon the highway, murder unto Sichem." Horsley's ver.

10. —a most horrible thing] Two MSS. read שערורה, and a third read so originally. The word occurs in this form, Jer. v. 30. xxiii. 14. Many MSS. and some editions read with Keri, שערוריה.

11. —an harvest] I suppose the idea to be: Thy time of being cut off, as ripe for destruction, is also fixed. See Jer. li. 33. Joel iii. 13. Rev. xiv. 15, 18, 19.

—is appointed] Hebr. *one* hath appointed. See on Jonah iii. 7. Και σοι, Ἰουδα, ἀπεκειται θερισμος. Symm.

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Among those who lead away the captivity of my people.

CHAP. VII.

1 WHEN I healed Israel,

—who lead away] The participle from שבה *to lead captive*: as Ps. lxviii. 18.

"Also for thee, Judah, is appointed a harvest,
When I shall turn the captivity of my people."
Dr. Wheeler.

This is a just rendering, according to the Masoretical punctuation. But the context seems to require a threatening of evil, not a promise of good. Or thus,

Moreover, O Judah, thou hast prepared an harvest for thyself,
When I lead away the captivity of my people.

Moerlius proposes שת *posuisti*; explains קציר by *judicium grave*; and joins the next hemistich with the following verse: Quando cogito de avertenda captivitate populi mei, et de sanando Israele; revelatur &c. See *b*. Syr. where the same punctuation may be admitted, and the same preposition is read before שובי and רפאי.

"Fornications in Ephraim! Israel polluted! Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people." Horsley's ver. Note. "Harvest-work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is, in some extraordinary way, to be an instrument of the general restoration of the Jewish people. Observe that the vintage is always an image of the season of judgment; but the harvest, of the in-gathering of the objects of God's final mercy." Horsley.

CHAP. VII.

1. —healed] Removed evil from him, and blessed him, with prosperity. See *v*. 15: and 2 Kings xiv. 25, 6, 7. One MS. reads ברפאי. See *b*. Syr. "Would have healed." Horsley's ver. "כרפאי. At the very time when I was about to heal.—Dum in eo essem ut sanarem. This is the force of the prefix כ, which would be very ill changed into ב; an alteration for which there is no authority, but that of a single printed edition, not of any MS. The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained, in the preceding reigns, by the encroachments of the Syrians; for Jeroboam 'restored the coast of Israel, from the entering of Hamath unto the sea of the plain.' 2 Kings, xiv. 25." Horsley.

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*Then* the iniquity of Ephraim was discovered, and
the wickedness of Samaria.
For they have done deceitfully:
And the thief entereth in; [and] a band *of robbers*
spoileth without.
2 And they say not in their heart,
*That* I remember all their wickedness.
Now their doings have * compassed them about;
They are before my face.

* Or. beset.

—done deceitfully] They have acted a false and perfidious part; to me, by idolatry, to men, by wrong and robbery. "Carried on delusion." Horsley's ver. Note. "פעלו. The verbs עשה and פעל are not perfectly equivalent. The verb עשה is simply 'to do,' or 'make,' without reference to the length of time, degree of labour or thought, necessary to the performance. But the verb פעל is applied to those operations only, which require some continued labour of the hand, or long application of the mind, or both." Horsley.

—spoileth] *ó.* consider the word as a participle: ἁρπάζων. Three MSS. read ופשט *et spoliat* as Syr. Chald. "Therefore a a thief is coming; banditti sally forth in the streets." Horsley's ver. Note. "The thief, Pul; whose peace Menahem bought, with contributions levied upon the people. The banditti, the armies of Tiglath-pileser, over-runing Gilead, Galilee, and Napthali. 2 Kings, xv. 19, 20, 29, and 1 Chron. v. 26." Horsley.

2. —in their heart] One edition, seven MSS. originally an eighth, and perhaps a ninth, read בלבבם with Ar, Syr. Chald, Vulg. "Say not to" Secker.

"כי כל forsan כל." Secker.

"And let them not say unto their heart, that I have remembered all their wicked doings: even still their perverse habits cling around them, they are before my face." Horsley's ver. Note. "ללבבם. The change of the prefix ל into ב, would be much for the worse. When a man thinks within himself what he is afraid, or ashamed, or unwilling, to utter aloud, or declare openly; then he speaks *in* his heart: and this is expressed by ב. But when a man pursues his own thoughts without utterance, but without any desire of concealment; when he encourages and incites himself to action; then he speaks *to* his heart, and this is expressed by ל." Horsley.

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3 By their wickedness they make the king glad;
And by their falsehoods, the princes.
4 All of them commit adultery:
*They are* as an oven heated by the baker;
*When* he that † raiseth the dough ceaseth from kneading *it*,
Until it be leavened.
5 *On* the *feast*-day of our king, *when* the princes began to be hot with wine,
He stretched out his hand with *the* scorners.

† Hebr. raiseth *it*, ceaseth from kneading the dough.

—compassed them about] In a distressing manner. Ps. cix. 3.
3. "מלך Βασιλεις. *ô.* Syr. Ar." Secker.
Which suggests this rendering:
In their wickedness the kings rejoice;
And in their falsehoods, the princes.
—Falshoods] 'Perfidies.' "I think the word כחש, as a noun-substantive, renders not so properly 'a lie,' in the sense of a false assertion, as a 'failure' in the truth of a promise or engagement; a failure in any point of duty, or natural obligation; in particular, in loyalty to the rightful Sovereign, and above all to the Sovereign of sovereigns." Horsley.
4. —heated] Or, burning. תנור may be both masculine and feminine, like some other Hebrew substantives. Or we may read בער המאפה: "*They are* as the burning oven of the baker:" The hint of thus dividing the words I took from Professor Michaelis's note, Bibl. orient. as communicated by Mr. Woide.
—he that raiseth] The raiser. See the margin of the English version. It is supposed that, in the beginning of the clause, אשר *when*, and also after מעיר, *the raiser*, the pronoun *it* should be supplied. חמצתו. which occurs only here in this form, may be considered as a substantive, *until its fermentation*. The sense of this difficult clause seems to be: Their adultery burns like an oven; when the dough is prepared for baking, and only requires the addition of leaven. See a like image Ps. xxi. 9. Mal. iv. 1. "All of them are adulterers; like an oven over-heated for the baker; the stoker desists, after the kneading of the dough, until the fermentation of it be complete." Horsley's ver.
5. "החלו ηξαντο. *ô.* Ch. Syr. Vulg. Ar." Secker.
—to be hot] חמת is the regular infinitive from יחם *to be hot.* V. *ô.* Ar. Syr. consider the word as in this form.
—scorners] Deriders of God and man. Some recent and

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6 For they make ready their heart as an oven, when
they lie in wait:
All the night Ephraim sleepeth;
*In* the morning he burneth as a ‡ flaming fire.
7 All of them have heated themselves as an oven;
And they have § devoured their judges:
All their kings have fallen:
*There was* none among them *who* called unto me.
8 Ephraim, he hath mixed himself among the nations:
Ephraim is *like* a cake not turned.

‡ Hebr. a fire of flame. § Or, consumed.

notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to. "to scorners." Horsley את has this sense. See Noldius.

6. make ready] It is their custom so to do. If we alter the text, the best reading seems to be קדחו, *kindle*. See *b*. Ar. Syr. "In the inmost part of it, their heart is like an oven, while they lie in wait; all the night their baker sleepeth; in the morning it burneth like a blazing fire." Horsley's ver. Note. "I take the order of construction thus; כתנור [היה] כי לבם קרבו. I take the suffix ו in the word קרבו, as rehearsing the noun לב; which I understand as the nominative case of the verb substantive understood: and thus I bring out the sense, which I have given in my translation." Horsley.

—when they lie in wait] For the blood of their fellow subjects. See *v.* 1. Or, even of their king. See 2 Kings xv. 10.

—Ephraim] The text has אפהם *their baker*. But *b*. Ar. and MS. 93, see on c. iv. 11, read אפרים. *Ephraim*. The sense seems to be: Their heart is inflamed with ambition and avarice: they pass the night in sloth, and in the morning they burn with every irregular passion.

7. —their judges] See on Amos ii. 3.

—kings] Four kings of Israel were put to death during the life of this prophet: Zechariah, by Shallum: Shallum, by Menahem: Pekahiah, by Pekah: and Pekah, by Hoshea. 2 Kings xv.

—called] The participle may be of the past, or present tense. If we render as our translators, or with Dr. Wheeler, "None among them crieth unto me;" the words refer to the people. According to my translation, they refer to the kings.

8. —among the nations] See on Amos vi. 1.

—a cake not turned] Therefore burnt, and to be cast away.



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9 Strangers have devoured his strength;
And he knoweth *it* not:
Yea, grey hairs are sprinkled upon him;
And he knoweth *it* not:
10 And the pride of Israel shall be humbled to his face.
Yet they do not return to Jehovah their God,

Rauwolf says, that "travellers frequently bake bread in the deserts of Arabia on the ground, covering their cakes with ashes and coals, and *turning* them several times, until they are enough." "All along the Black Sea, from the Palus Mæotis to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns,—the people make a fire in the middle of the room: when the bread is ready for baking they sweep a corner of the hearth, lay the bread there, cover it with hot ashes and embers, and in a quarter of an hour they *turn* it." Pocock. See Harmer. i. 232. Bochart quotes a saying in the Talmud: "Pauper *subcineritium vertit*, venit alius, et aufert eum ab ipso." Hieroz. i. 329. ὁ. have ἐγκρυφίας here; and ed. E in Mantfaucon, ὡς ἀρίδα ἐν ποδία πεσσομένου:

The particle of similitude is omitted, as Isai. xxxvii. 27. Mic. iii. 12. Nah. iii. 12, 13. and frequently in the best Greek and Latin writers. See Boch. Hieroz. p. ii. L. ii. xvii. p. 248. Thus,

Cervi, luporum præda rapacium,
Sectamur ultro quos opimus
Fallere et effugere est triumphus. Hor.

Familiar comparisons of this nature repeatedly occur in Homer.

"Dough on one side, burnt on the other. Or, eaten before it be turned. Ch. Syr. consumed instantly." Secker.

9. Strangers] See 2 Kings xvii. 4.

—sprinkled] So Propert. iii. iii. 46.

Sparserit et nigras alba senecta comas.

His national strength is impaired and decaying, and he acts as if he were insensible of it,

Rome, in the midst of great calamities, is thus described by Claudian:

Humeris vix sustinet ægris
Squalentem clypeum; laxata casside, prodit
Canitiem.

Manger. Comm. in Hos. Campis. MDCCLXXXII.

10. And the pride—] See on c. v. 5. where this line occurs.

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Nor do they seek him, notwithstanding all this.
11 And Ephraim is as a simple dove, without knowledge.
Upon Egypt they call; *to* Assyria they resort.
12 When they resort, I will spread my net over them:
As a bird of the heavens, will I bring them down.
I will chastise them when *they* hearken to their assembly.
13 Woe unto them; for they have fled from me:
Destruction unto them; for they have transgressed against me:
*Though* I have redeemed them, yet have they spoken lies against me.
14 And they have not cried unto me in their heart;
Though they have howled upon their beds for *the* corn and for *the* choice wine:
*Yea,* they have assembled themselves, they have rebelled against me.

—seek him] Many MSS. and some editions read בקשוהו.

11. —Egypt] See 2 Kings xvii. 4. and c. xii. 1.

—Assyria] See c. v. 13. viii. 9. xii. 1. Particular instances of this fact are not recorded with respect to the kingdom of Israel: except that an embassy was probably sent to Pul, while he was at a distance from Samaria: 2 Kings xv. 19. "קראו. Sic *b.* Vulg. Sed Ch. אתקרבו. Sy. אתו. Videntur uterque legisse קהבו, nec male." Secker.

12. —hearken] See שמע Gen. iii. 17. When they are swayed by the counsel of their assembly to seek foreign assistance. However, לעצתם, *to their own counsel,* suggested by Chald. and Houbigant, furnishes a clear sense. Secker also observes this reading.

"I will chastise them, as they hear it declared in their congregations." Horsley's ver.

13. —redeemed them] Out of Egypt. Mic. vi. 4. or, from the hand of their enemies. 2 Kings xiv. 27.

14. —upon their beds] Though in secret they bewailed themselves for the famine with which I punished them. See c. iv. 3, 10. v. 7.

—assembled themselves] The true reading seems to be יתגודדו. One MS. reads thus, and one ed. Another MS. read so originally. One MS. has יתגדדו: and two MSS. have יתגדרו.

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15 And I have chastened *them;* I have *also* strengthened their arm:
And they have imagined evil against me.
16 They have turned after *that which* doth not profit:
They have been as a || deceitful bow.
Their princes * fall by the sword, for the rage of their tongue.
This *shall be* their reproach in the land of Egypt.

|| Hebr. a bow of deceit. * Or, shall fall.

Chald. has כנש *congregare*, ó. have κατεστεμμενοῖο, which is another rendering of יתנודו, agreeably to the Chaldee, Syriac, and Arabic sense of the root. See Cast lex. "Professor Michaelis prefers this reading, and paraphrases it thus: vulnerabant et cædebant se inter preces. 1 Kings xviii. 28." Mr. Woide. "Put themselves in a stir about corn and wine." Horsley's ver.

—rebelled] From סרר. "They have taken counsel against me:" יסודו, or rather, יסדו. Houbigant.

15. And I have chastened—] Whether I inflicted punishment on them, or shewed them favour, they rejected me for their idols.

16. —*which* doth not profit] I propose reading לא יועיל, [which may be written לעל] See Jer. ii. 11. "My people have changed their glory for that which doth not profit." בלא יועיל. Pocock's Arabic MS. has, "they return not to profit," or, "to what is profitable." And R. Salomo has, "But not להועיל לחם, to profit themselves." See Pocock in loc. "Εις ωδεν ó. יועלו לא ανωφελεις. Jer. ii. 8. Sic et Is. xliv. 10. לא לכל εις ωδεν. Jer xiii. 10. Ut essent absque jugo. Vulg. leg. עול. Syr. nulla de causa. Ch. Non quod malum ei fecerim. F. עלי vel saltem עדי, ut Joel ii. 12. Am. iv. 6, 8." Secker.

—a deceitful bow] See the same expression Ps. lxxviii. 57. Virgil has, Perfidus ensis frangitur,

—rage of their tongue] See Isai. xxx. 27. "His lips are filled with עם indignation:" where the words are spoken of Jehovah. Here the unworthy speeches against Jehovah are meant.

"They are become like a deceitful bow." Horsley's ver.

—reproach] Or. matter of derision; when the people, whose princes fall by violence, take refuge from the Assyrians in Egypt. C. viii. 13. ix. 3, 6. Egypt was a country in which kings were held in great reverence. See Virg. G. iv. 210. quoted on c. iv. 10. Thither many of the ten tribes seem to have fled when the Assyrians invaded them.

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CHAP. VIII.

1 *SET* the trumpet to thy * mouth:
As an eagle *the Assyrian cometh* against the house of Jehovah:
Because they have transgressed my covenant,
And have trespassed against my law.
2 They shall cry unto me, O God of Israel, we know thee.
3 Israel hath removed good far from him: the enemy shall pursue him.
4 They themselves have made kings, and not from me:
They have made princes, and I knew *it* not.
*Of* their silver and their gold have they made them idols;
That they might be cut off.

† Hebr. the roof of thy mouth.

1. As an eagle] Chald. supplies *so shall the king come up with his army.* I suppose Shalmaneser meant. 2 Kings xvii. 3, 6. "Subaudi *hostis irruit.*" Bahrdt.

"As an eagle [shall he hover] over the House of the Lord." Dr. Wheeler.

Rapidity is admirably expressed by the imperfect sentences in the original. Ellipses of this kind are common: as

"*There is* a voice of thy watchmen: they lift up *their* voice: they shout together." Isai. lii. 8.

—house] See c. ix. 15. Family, heritage. "The people of God are his house. Numb. xii. 7." Secker.

2. —O God of Israel] Houbigant thinks the word *Israel* misplaced in our present copies, and that this is the true order. 6. Ar. Syr. and MS. 96, omit *Israel.* But for "My God, we know thee" we should expect, as Syr. translates, "Our God, we know thee." Or,

—"O my God, or, we know thee.
Israel *even* Israel hath removed good far from him:
The enemy shall pursue him."

4. —kings] See 2 Kings xv. 10, 14, 25, 30.

—cut off] The versions and Chald. and the MS. Arab. version mentioned by Pocock, represent יכרתו: a necessary reading, unless Israel may be supplied from *v.* 3.

"Their silver and their gold have they wrought for themselves Into idols, that they might be cut off." Dr. Wheeler.

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5 Remove far from thee thy calf, O Samaria:
Mine anger is kindled against them.
How long will they not endure innocency in Israel?
6 And *as for* him, the workman made him;
And he *is* no god:
For the calf of Samaria shall be ‡ broken in pieces.

‡ Hebr. fragments.

"Their silver and their gold have they made to themselves idols." Secker.

5. Remove far from thee] Αποθησον. Aquila. Απορριψαι. Theod. Απορριψαι ό. and in some other copies, απορριψον, says Montfaucon.

—endure] Through hatred of it. See יכל Ps. ci. 5. Isai. i. 13. Joel ii. 11.

—in Israel] ό. and Ar. read בישראל, or במו ישראל, and join the words to the foregoing clause. "MS. Copt. reads בני ישראל filii Israelis." Mr. Woide.

How long will not the sons of Israel endure innocency?

"How long will they bear antipathy to pure religion?"
Horsley's ver.

"—have antipathy. This is the true sense of the phrase לא יכל. See Ps. ci. 5. Is. i. 13. and compare Amos vii. 10. Horsley.

"For he is from Israel," or, "made by the Israelites," is the sense of the words as they now stand. Syr. and Chald. read הוא. Dr. Wheeler's translation stands thus:

"For from Israel came this [calf:] הוא
The workman made it, and it is no God;
For the calf of Samaria shall become fragments."

Horsley renders similarly.

6. —the calf] It is well known that animals of this species were woshipped in Egypt; the Apis at Memphis, and the Mnevis at Heliopolis. As they are employed in tilling the ground, they may have been used as symbols of one who had anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris; and females, to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented.

"The people procured it, or contributed to it, as to Aaron's calf." Secker.

—broken in pieces] In Chaldee שבב is *to break*. Schultens derives the word from a similar Arabic one, which signifies *fragmenta*, quibus ignis foveri potest. Animadv. Phil. p. 479.

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7 For they have sown the wind, and they shall reap
the whirlwind.
The stalk hath no bud:
It shall not yield flour:
If so be it yield, strangers shall swallow it up.
8 Israel is swallowed up.
Now are they become among the nations
As a vessel wherein *is* no pleasure.
9 For they have gone up to Assyria.
Ephraim is *like* the solitary wild ass:

"Forte legendum cum Syro והוא והרש." Secker.
"שבבים forte legendum שבריס." Secker.

7. —sown the wind] See Job iv. 8. Prov. xxii. 8. Eccl. v. 16. c. x. 13. Hab. ii. 13. They have served their idols in vain; and they shall reap the bitter fruits of their idolatry.

The stalk—] Houbigant also places the stop after צמח *bud.* "There shall be no stem belonging to him: the ear shall yield no meal; what perchance it may yield, strangers shall swallow it up." Horsley's ver.

8. —no pleasure] Despised, and cast out. Ps. xxxi. 12. Jer. xxii. 28. xlviii. 38.

9. gone up] "For they are gone up *of their own accord* to Assyria." Horsley's ver. Note. "This I take to be the force of the pronoun המה. And this is generally its force, where it appears, as in this place, pleonastic. See v. 4. and chap. ix. 10." Horsley.

—to Assyria] Not only for alliance, but also for idolatrous commerce.

—solitary wild ass] לו is redundant. See Am. ii. 13. But *ô.* MS. Pachom. read ιμοι Εφραιμ, that is, לי for לו. Ephraim is to me *like* the solitary wild ass. Odit hominum frequentiam et habitationem. See Boch. Hieroz. 871. Job xxxix. 5—8. He is as untamed to the yoke, and traverses the desert as earnestly in the pursuit of idols, as the onager in quest of his mates. It may be said of this animal, Mentem Venus ipsa dedit. See Jer. ii. 24. Plin. nat. hist. viii. xxx. "Ephraim is as a wild ass, traversing alone." Dr. Wheeler.

"A wild ass all alone for himself is Ephraim." Horsley's ver. "Though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself: and one so doing is here spoken of." Pocock.

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They have hired lovers.
10 But because they have hired among the nations,
Now will I gather them together,
And they shall soon be pained by *bearing* the burden of the king and of the princes.
11 Because Ephraim hath multiplied altars to commit sin,
He hath altars to commit sin.
12 I have written unto him many things of my laws;
*But* they have been accounted as a strange thing.
13 They sacrifice gifts appointed unto me, and eat flesh.

—hired] Nothing could be more flagitious than that the hire should be given by the adulteress. See Ezek. xvi. 33.

10. —gather them together] That they may go into captivity.
—soon] See Nold. §. 2.
—and of the princes] So the versions, Chald. Aquila, Houbigant, nine MSS. one impression, two MSS. originally, and perhaps two more. They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.

11. He hath altars] He shall have them erected by others, in those idolatrous countries to which he is led away captive. Deut. iv. 28. Jer. xvi. 13. See Pocock.
לחטא 20. *πεπληθυνεν ὁ επλημμεληματα* ed. Compl." Secker.
" In as much as Ephraim hath multiplied altars, altars are (counted) sin unto him." Horsley's ver.

12. —many things of my laws] *πληθος νομων μου* Symmachus: and V. *ō*. Syr. read תורות plurally. Or, *many things of my law*, reading רבי תורתי with Keri, or *great things*. But I suspect that the true reading is, דברי *the words* of my law.
—a strange thing] Foreign to Israel, and with which they had no concern. " So, strange incense, strange fire." Secker.
" [or, ריב] אכתוב לו ריבו
תורתי [or ותורתי] כמו זר נחשרו
I have written against him his suit:
My laws have been accounted as a strange thing.
Or, I have written against him a suit:
But my laws have been accounted as a strange thing."
Dr. Forsayeth.

13. —gifts appointed unto me] Such sacrifical oblations as my law required that they should offer unto me: the affix signifying passively. See the note on Gen. iv. 23, 4: Hebr. præl.

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*Therefore* Jehovah accepteth them not,
Now will he remember their iniquity, and will visit their sins.
They shall return unto Egypt.
14 For Israel hath forgotten his Maker, and hath built temples.
And Judah hath multiplied fenced cities:
But I will send a fire upon his cities, and it shall devour his palaces.

p. 50. Suppl. ad sec. ed. 8vo. and Pocock on Hosea xi. 7: where this important remark is illustrated by many curious instances. See Gen. xvi. 5. Jer. li. 35. Joel iv. 19. Hab. ii 8, 17. Isai. liii. 11. Ps. cxxxix. 17. Isai. lvi. 7. Ps. v. 7. Thus also in the Latin language: Nam neque negligentia tua, neque odio id fecit tuo. i. e. in te. Ter. Phorm. v. viii. 27. Catilinam non modo invidiæ meæ, verum etiam vitæ, periculo, sustulissem. i. e. in me, qua mihi invideretur. Cic. in Cat. ii. §. 2. See Westerhovius and Muretus in loc.

—and eat flesh] Syr. reads ובשר יאכלו.

"They have sacrificed the choicest sacrifices, and have eaten flesh.
Jehovah taketh not delight therein." Dr. Wheeler.

"Vel transponenda בשר et ויאכלו; vel ו priori non posteriori præfigendum, vel delendum; vel saltem intelligendus propheta, quasi sic scripsisset." Secker. Or point thus with ὁ.

"I have written unto him many things of my laws:
*But* the gifts appointed unto me have been accounted as a strange thing.
They sacrifice flesh, and eat: [sc. idolatrously:]
Jehovah, &c.
They sacrifice [sc. unto idols] gifts appointed unto me, and eat flesh.

But Dr. Forsayeth paraphrases thus: "They offer sacrifices to the Lord, as a people observing his laws; but on account of their iniquities he accepteth them not."

*Therefore* Jehovah] Vulg. Syr. and one MS. prefix ו: but the asyndeton is very strong.

"ישובו Addunt ὁ. Και εν Ασσυριοις ακαθαρτα φαγονται, ex c. ix. 3." Secker.

—unto Egypt] See c. vii. 16.

14. —temples] Hence we learn that, at this time, Israel was more idolatrous than Judah.

—his palaces] ὁ. MS. A. and ed. Ald. Vulg. Syr. and one MS. originally, read ארמנותיו: to which Houbigant gives his sanction.



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CHAP. IX.

1 REJOICE not, O Israel:
Exult not as the § nations.
For thou hast committed fornication *in departing* from thy God:
Thou hast loved hire at every corn floor.
2 The floor and the vat shall not feed them:
And the choice wine shall deceive them.
3 They shall not dwell in the land of Jehovah:
But Ephraim shall return unto Egypt;
And in Assyria shall they eat polluted things.
4 They shall not pour out *an offering of* wine unto Jehovah;
Neither shall they please him.

§ Hebr. the peoples.

1. Rejoice not] Imitate not their idolatrous festivities.

"אל גיל Sic Job. iii. 22. Sed ō. Ch. Syr. Vulg. אל ne, quod futurum postulat." Secker. The word גול signifies in the Arab. *circumagere in gyrum*; whence *saltare*; whence great joy expressed by outward gestures. See Cast. lex.

—at every corn floor] Attributing plenty to thy idols, and rejoicing before them at the ingathering of thy corn. Isai. ix. 3. c. ii. 5, 12.

2. —deceive them] All the versions and Chald. read בם *them* for בה *in her*: and it his highly satisfactory to find this reading confirmed by twenty-one MSS. one impression, three MSS. originally, and perhaps two more.

The word may be rendered, *shall lie unto them.* So Horace has fundus mendax. Od. iii. i. 30. and Spem mentita seges. Epist. i. vii. 87.

Bahrdt observes that Syr. reads יצהר *oil* for תירוש *choice wine.* The vat, says he, is mentioned in the preceding clause.

4. —wine] See Ex. xxix. 40. Lev. xxiii. 13. Numb. xv. 5, 10.

—please him] Another punctuation may very well be introduced with Syr. Ar.

"And their sacrifices shall not please him.
They *shall have* as it were the food of mourners."

Accordingly Dr. Wheeler renders:

"Neither shall their sacrifices be pleasing unto Him:
As the bread of affliction shall be their bread;"

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Their sacrifices *shall be* unto them as the food of
mourners:
All that eat thereof shall be polluted.
Surely § their pleasant food shall not come into
the house of Jehovah.
5 What will ye do *on* the day of the solemn assembly;
And *on* the day of the feast of Jehovah?
6 For behold they go away from *before* the destroyer:
Egypt shall gather them, Memphis shall bury them.

§ Hebr. food to their desire.

"לחמם Sic 6. Ch. Syr. Omittit Vulg. F. leg. לחמם." Secker.

"Their bread for their soul, i. e. the expiation of it: so Chald. for לחם signifies even flesh sacrifices. Or, their bread shall be for themselves; it shall not &c." Secker.

Mr. Dimock proposes to render, "Their bread shall be as the bread of mourners;" and conjectures that we should read לחמם for לחם.

"For their sacrifices are not pleasant to Him: they are to them as the meat of mourners." Horsley's ver.

—of mourners] See Ezek. xxiv. 17. "And eat not the food of wretched men." It was customary for neighbours to take food into the houses of those who mourned for the dead; that they might abate their grief, and recruit their spirits, by inducing them to partake of it. But such food contracted pollution by being in the same place with a dead body. Numb. xix. 14. See Spencer. 1148.

—pleasant food] The verb נפש sometimes signifies *to refresh*; and the substantive נפש, *desire*. See Tayl. conc. "So Abarbinel expounds the word לנפשם, and after him Grotius. 'Cibus eorum ipsis erit ——' ipsorum tantum usibus servire poterit; quasi dicat, *oraculo*." Horsley.

6. —go away] "Out of the holy land; where alone they could sacrifice, and observe feasts fully." Secker.

—the destroyer] See Isai. xvi. 4. This is a lively way of expressing that the Assyrians should soon lead them into captivity. "Behold all are gone! total devastation." Horsley's ver.

—gather them] Some think that *to their people* is to be supplied. "The same with bury. See Jer. viii. 2. Ezek. xxix. 5." Secker.

—Memphis] "Nomenclaturas urbium ex Hebræa lingua desumptas Græci ad suæ typum sic effinxerunt, ut viderentur apud se natæ. Ita ex Moph fecere Memphis." Boch. Geogr. p. 345. The Arabs call Cairo Menoph at this day. See on c. vii. 16.

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The desirable *places purchased* ‖ with their silver,
nettles shall possess them.
The thorn *shall spring up* in their tabernacles.
7 The days of visitation are come:
The days of recompence are come.
Israel shall know *that* the prophet *was* foolish,
*That* the man of the spirit *was* mad:
For the greatness of thine iniquity, and *thy* great hatred.

‖ Hebr. for.

—with their silver] Three MSS. read לנפשם *What was pleasant to their soul:* i. e. to them: which makes the passage very clear. Houbigant understands the place, as now read, of precious furniture hidden in the ground.

"Forte legendum מחמדי כספם. τα επιθυμηματα Aq. Symm." Secker.

"Their valuables of silver! The nettle shall dispossess them, and the thistle, in their dwellings." Horsley's ver.

"In the word לכספם, the prefix ל denotes that כסף is the material, in which these valuables were wrought. And when two words are connected, as these two are here: a pronoun, suffixed to the latter of the two, very often belongs properly to the former; which I take to be the case here. So that מחמד לכספם may properly be rendered, "Their valuables of, or in, silver. The two words מחמד לכספם stand as a nominative absolute, expressing the principal subject of the sentence following: a figure of speech frequent in all the prophets, and in which Hosea particularly delights. The verb ירש is the third person singular future of the verb ירש in the Hiphil conjugation. The nominatives of this Hiphil verb are the nouns קימוש and חוח. And באהליהם is to be taken as connected with both these nouns. Thus the exact rendering will be, 'Their valuables in silver — the nettle, the thistle in their dwellings shall dispossess them." Horsley.

7. The days—] Venit summa dies, & ineluctabile tempus. Virg.

—the prophet] The false prophet who rose up among them. So again *v.* 8. Micah iii. 5. Zeph. iii. 4. Jer. ii. 8. v. 31. xiv. 14. xxvii. 14. xxix. 8, 9. Lam. ii. 14. Ez. xiii.

—the man of the spirit] See Zech. vii. 12. Mic. ii. 11.

—hatred] Towards me.

"The days of visitation are come! The days of retribution are come! Israel shall know it. Stupid is the Prophet! The

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8 The watchman of Ephraim *taketh part* with my God:
The prophet *is as* the snare of the fowler
In all his ways.
They have made deep *their* hatred against the
house of my God:
9 They have corrupted themselves, as *in* the days
of Gibeah.

man of the spirit is gone mad: In proportion to the greatness of thine iniquity, great also is the vengeance!" Horsley's ver.

"In proportion to. This is the force of על. ——according to." Horsley.

8. The watchman] The true prophet, that watcheth Ephraim. Ez. iii. 17. xxxiii. 7.

—with] See עם Judges ii, 18.

my God] "Aut אלהי legendum, aut in utroque membro, quod convenientissimum esset, אלהים rescribendum. Innumera protant in collationibus codicum exempla יו ם omissi in fine linearum vel in ו mutati." Bahrdt.

In all his ways] In all the ways of Ephraim.

He is a perpetual snare to the people.

"[Spread] upon all his ways." Dr. Wheeler.

—of my God] So two MSS. and a third at present. ὁ. Ar. Syr. read without any Affix, *of God:* and these two readings may be reconciled by supposing that אלהיו was written contractedly for אלהים. See Bishop Lowth on Isai. v. 1. li. 4.

"The watchman of Ephraim is with his God. The Prophet! —the snare of the fowler is over all his ways. Vengeance against the household of my God!" Horsley's ver. Note. "The watchman is here evidently a title, by which some faithful prophet is distinguished from the temporisers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he 'with his God?' I think the allusion is to Elijah and his miraculous translation. 'Elijah, that faithful watchman, that resolute opposer of idolatry in the reign of Ahab and Jezabel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vision." Horsley.

I have changed the punctuation with Houbigant; according to ὁ. Arab. in the line.

"They have made deep *their* hatred against the house of my God [or, God."]

9. They have corrupted themselves] See Deut. ix. 12. The word העמיקו, according to the analogy of other places, requires

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He will remember their iniquity, he will visit their sins.

10 As grapes in the desert, I found Israel;
As the early fruit on the fig-tree in its beginning *of bearing*, I saw your fathers.
*But* they went after Baal Peor, and separated themselves unto shame;
And became abominable as *the object of* their love.

11 *As for* Ephraim, their glory shall fly away as a bird:

a substantive, or a verb in the infinitive mood, to be placed after it. "Sensus: modum excedunt in sceleribus suis. Vulg. bene: *profunde peccaverunt.* Jon. optime: *ad fastigium perduxerunt perversitatem.*" Bahrdt.

We may therefore render,

*Even* hatred in the house of my God.
They have deeply corrupted themselves &c.

—Gibeah] See Judges xix. 16, &c. and c. x. 9.

He will remember] Syr. supplies מכיל: "Now will he remember, &c." and one MS. and five editions have עתה, *now.*

10. As grapes] Acceptable as grapes to a traveller in the desert.

—the early fruit] Figs of the first season, and the earliest of that growth. See Jer. xxiv. 2. Mic. vii. 1. and Bishop Lowth on Isai. xxviii. 4.

—Baal Peor] See Numb. xxv. 3. Ps. cvi. 28. Selden and Pocock think that this god was so called from the mountain on which he was worshipped. Numb. xxiii. 28. So Jupiter had the additional name of Olympius; and Mercury, of Cyllenius. Others refer to the signification of פער *aperuit, retegit;* and suppose an allusion in the name to the shameless manner in which this God was represented, and in which he was worshipped. See Spencer 332.

—separated themselves] The word here is different from that used c. iv. 14: and imports that they became *Nazarites*, and probably consecrated their hair, to idols. See Spencer 697.

—unto shame] Shameful idols; such as their worshippers ought to be ashamed of, and as finally would cause shame to them. See Jer. xi. 13. "And consecrated themselves to shame." Dr. Wheeler. "That obscenity." Horsley's ver.

—abominable] "F. שקוציהם באהליהם idola eorum [numero] prout tentoria eorum. Conf. Jer. xi. 13." Secker. "And as [my] love of them so were their abominations." Horsley's ver.

11. —their glory] "Prov. xiv. 28." Secker. "Their fruitfulness. Gen. xlix. 22, 25." Dr. Forsayeth.

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So that there shall be no birth, no carrying in the
womb, no conception.
12 Yea, if they bring up their children, I will destroy
them from among men.
For surely woe unto them, when I depart from them.
13 As I have seen Ephraim planted on a rock in a
desirable place,
*So* likewise shall Ephraim bring forth his sons to
the murderer.
14 Give them, O Jehovah——What wilt thou give?
Give them a miscarrying womb, and dry breasts.
15 All their wickedness in Gilgal *is before me:*
For there have I hated them.

So that—] Dr. Wheeler confirms the rendering of this verse. "They shall not bring forth, nor bear in the womb, nor conceive."

12. —destroy] See Deut. xxxii. 25. So Syr. "I will consume them from the sons of men." Compare Micah vi. 14. with this and the foregoing verse. "Or, They shall become childless among men. As 1 Sam. xv. 33." Secker.

—depart] Three MSS and one ed. read בסורי and the ש is on a rasure in another MS. So V. Chald. And Aquila has σκολιανδος μα απ αυτων.

13. —planted] Ephraim is feminine c. v. 9.

—on a rock] Aquila and Symmachus render ως αχρστομον. reading בצור. Theod. has εις πετραν. See לארץ, *on the ground*, Job ii. 13.

—in a desirable place] I read בנאוה with V. and Chald. The situation of Samaria on a mountain was both strong and pleasant. See on Am. iii. 9.

*So* likewise] See Numb. i. 19. and Nold. *vau.* §. 16.

—bring forth] The full phrase occurs Deut. xxxi. 17. והיה לאכל, *et erit ad devorandum.*

—his sons] We have here a change in the gender from שתולה *plantata:* and we have another change in להם *to them*, *v.* 14. See *v.* 16.

15. —in Gilgal] Chald. supplies, *is revealed before me:* and R. Tanchum in Pocock, *I remember.* קדמי, *before me*, or לפני, *in my sight*, may be understood. "If we suppose ראיתי followed רעתם, from the similarity of the sound we may conceive it not unlikely that a transcriber dropt it." Dr. Forsayeth.

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For the evil of their doings I will drive them from
mine house:
I will no longer love them:
All their princes *are* revolters.
16 Ephraim is smitten: their root is dried up:
They shall not yield fruit.
Moreover if they bring forth,
I will slay the * beloved *children* of their womb.
17 My God will reject them, because they have not
hearkened unto him:
And they shall be wanderers among the nations.

CHAP. X.

1 ISRAEL is a vine which casteth its grapes.
He laid up fruit for himself:
*But* according to the multitude of his fruit, hath
he multiplied altars;
According to the goodness of his land, hath he
made goodly images.

* Hebr, the desires.

—mine house] See c. viii. 1.

—to love] The infinitive with the paragogic ה: or, as Taylor, "I will not add the love of them."

16. —not yield] Many MSS. and editions read בל with Keri.

CHAP. X.

1. —which casteth its grapes] Or, "emptying *itself*." See Taylor's concordance. Instead of בוקק five MSS. leave the word more at large by reading בקק: which may be the participle Pahul, *emptied, barren;* answering to the Chald. *vastata;* as נפן is masculine, 2 Kings iv. 39. Houbigant derives the word from the Arab. בק *to be fruitful in children; to bud,* or *to spread forth as a tree.* See the lexicons, and Pocock in loc: which idea suggested the rendering of V. *b.* Ar. Syr. The sense will be, that the wickedness of Israel was punished by unfruitful seasons: or, that he was as a fruitful vine; but his prosperity corrupted his heart.

—laid up] See שוה Ps. xxi. 5. lxxxix. 19. Formerly, he was a fruitful vine. "He stored up dried grapes in an even, orderly, manner." Tayl. conc.

—he made] One MS. has היטיב: as V. *b.* Ar.

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2 Their heart is divided: now shall they be found guilty.
He shall break down their altars, he shall destroy their images.
3 For now they say, We have no king:
For we fear not Jehovah:
And what shall a king do unto us?
4 They spake *empty* words, when † they sware;
*And* falsehood, when ‡ they made a covenant:
And *now* judgment springeth up, as hemlock
In the furrows of the field.
5 Because of the calf of Bethaven

† Hebr. in swearing, ‡ Hebr. in making &c.

Syrus, *quæ fructus suos fecit.* Suspicor eum legisse יעשה pro ישוה. Bahrdt.

"Israel was a yielding vine; his fruit was answerable to his vigour. According to the increase of his fruit, he increased in altars; like the beauty of his land, he made the beauty of his images." Horsley's ver.

2. —is divided] In Pual: as Am. vii. 17. Zech. xiv. 1. Sc. between the true God and false ones.

He shall break down—] "He himself shall rase their altars, shall destroy their pillars." Dr. Wheeler. "God himself." Horsley's ver.

3. For now—] For they have rejected both Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years, before Hoshea began to reign. See Usher's and Blair's chronology.

"And *as for* a king, what shall he do unto us?"
Dr. Wheeler.

"—to us, or, for us." Secker. "This very moment shall they say, We have no King, because we feared not the Jehovah; and a King, what could he do for us!" Horsley's ver.

4. —*empty* words] This resembles the Latin phrase, verba dare. It should seem that they refused submission to Hoshea, contrary to their oath and covenant. "Negociate—Swear false oaths—ratify a treaty." Horsley's ver.

—springeth up] In these times of confusion Judgment has changed its nature, and has become destructive.

5. —calf] So. 6. Ar. Syr. One translation in Montfaucon's Hexapla has τον μοσχον. And Rabbi Tanchum in Pocock has עגל, *calf.*



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Shall the inhabitants of Samaria fear.
For his people *shall* grieve for him;
And his sacrificers shall be pained for him;
*Even* for his glory, because it is departed from him.
6 Moreover he himself shall be carried into Assyria,
*As* a present to king Jareb.
Ephraim shall receive shame,
And Israel shall be ashamed of his counsel.
7 *As for* Samaria, her king is cut off
As the foam on the surface of the waters.

—Bethaven] See c. iv. 15.

—inhabitants] The versions read שכני.

—*shall* grieve] I suppose that the original word is the participle Benoni: אובל.

—sacrificers] The root signifies *incaluit, atratus fuit,* in Hebrew; and *abscondit* in Chaldee: and accordingly the *sacrificuli* are supposed to be named from their ardent zeal, or their employment in burning incense, or from their dress, or from their recluse life. Selden observes that the word is used always in the Targum for the hierophants of idolaters.

Hence the Roman word Camillus, i. e. "minister Flaminum, or ministra Flaminicarum." Pacuvius has this address to Medea:

O Cœlitum Camilla, expectata advenis:
Salve, hospita.

See Serv. Æn. xi. 543. Macr. Sat. iii. viii. Boch. Hier. p. i. L. iii. i. 717, proves that ל and ר are often changed.

—shall be pained] יחילו, which is Calmet's conjecture, or ילילו *shall lament,* which is Houbigant's, is required by the exigentia loci, though these readings are unsupported by external authority. "F. יחילו: sed non construitur cum על." Secker. "Verily there shall be mourning over it, of its people and of its priests, who exulted over its glory." Horsley's ver.

6. —shall be carried] Hebr. portans erit *quis*: by a change of the points. See on Jon. iii. 7. It was the custom of the easterns, and also of the Romans, to carry away the gods of conquered countries. See Boch. p. i. L. ii. c. xxxiv. p. 357.

—Jareb] See on c. v. 13. Or, as a learned friend suggests. יריב, *qui contendet,* a hostile king.

—shame] "F. בושה ut Mic. vii. 10." Secker.

"Ephraim shall be overtaken in sound sleep, and Israel shall be disgraced by his own politics." Horsley's ver.

7. As the foam] So Vulg. Chald. and Symmachus has

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8 And the high places of Aven, the sin of Israel,
shall be destroyed:
The thorn and the thistle shall come up on their
altars:
And they shall say to the mountains, Cover us;
And to the hills, fall on us.
9 More than *in* the days of Gibeah hast thou sinned.
Israel stood *in array* there.
Did not the war overtake them in Gibeah?
10 I came against the sons of iniquity and chastised
them.

ἀπώλεμα. Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. Mr. Woide proposes to point and render thus: "Samaria is cut off: [part fem. Niphal] her king is as the foam on the surface of the waters." Perhaps we should read מלכך.

Thy king, O Samaria, is cut off, &c.

8. —Aven] The word signifies INIQUITY; and is used for Bethaven. Chald. has Bethel.

—the sin] The cause of sin. Deut. ix. 21. 1 Kings xii. 30. Isai. xxxi. 7.

And they shall say—] This sublime description of fear and distress our Lord had in view Luke xxiii. 30: which may be a reference, and not a quotation; however, *ὁ.* MS. A. have the same order of words which occurs in the evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16. and Isaiah, c. ii. 19. wants the animated dramatic form. That there is a reference to the caverns which abounded in the mountainous countries of Palestine, see Bishop Lowth on Isai. ii. 19.

9. More than] So many render. Thou hast been guilty of more atrocious crimes than that committed at Gibeah. Manger conjectures כימי. *As in the days*, &c. See c. ix. 9.

—stood] Against the Benjamites, as justice required.

—overtake] In a calamitous manner.

10. I came—] I read with Houbigant באתי. *ὁ.* have ἦλθε, or ἦλθεν, MS. A. ed. Ald. and Bretinger. See also Arab. "This is the reading of MS. Copt." Mr. Woide. As I then chastised the idolaters, so will I now; but by a foreign enemy. Mr. Dimock also proposes "באתי *I came;* and עונותם *iniquities*, or the calves in Dan and Bethel."

—iniquity] Many MSS, and some editions read עולה.

—chastised] V. *ὁ.* Syr. Ar. agree in deriving the word from

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And the § nations shall be gathered together against them,
When they are chastised for their two iniquities.
11 And Ephraim *shall be* a trained heifer, loving to tread out the corn;
And I will cause her neck to pass under the yoke.
Ephraim shall tread out the grain, Judah shall plough,
Jacob shall break his clods.
12 Sow to yourselves in righteousness,
Reap in the fruit of loving kindness:
Break up to yourselves the fallow-ground of knowledge:

§ Hebr. peoples.

יסר *to chastise;* and justify reading בהוסרם in Niphal. One MS. has באוסרם, *when I shall chastise them.* Or we may read ביסרם "in castigare *me* eos." See Deut. iv. 36.

—two iniquities] The calves in Dan and Bethel. Keri has עוניתם, and twelve MSS. or editions, "It is in my desire, and I will chastise them; and the peoples shall be gathered together against them, when they are tethered down to their two furrows." Horsley's ver.

11. —loving] Houbigant remarks that the י in אהבתי is superfluous. Of the paragogic י see Præl. Hebr. iii. p. 34. "That loveth. Because they were not muzzled. Deut. xxv. 4." Secker.

"Suspicor genuinam lectionem esse
העברתי על על טוב צוארה
Transire faciam jugum super collum ejus formosum." Bahrdt.

—to pass] I read העברתי by conjecture, and adopt Houbigant's conjecture of מוטו *yoke* for טוב *good.*

—tread out the grain] I read ידרך *calcabit.* See Jer. li. 3. The construction requires a verb which suits the two following, *arabit, occabit.*

The sense of the verse seems to be, that the descendents of Jacob should be employed in servile offices by their enemies.

12. —in the fruit] I read לפרי with ὁ. Arab. See the following verse. "ὁ. εἰς καρπὸν ζωῆς: לפרי חיים: et לפרי forsan recte. Confer v. 13." Secker.

—of knowledge] For ועת I read דעת with ὁ. Arab. From these alterations arises a most beautiful allegory. If ye sow goodness, ye shall reap the divine mercy; if ye cultivate the

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That ye may seek Jehovah,
Till he come and rain righteousness upon you.
13 *But* ye have ploughed wickedness, ye have reaped
*the punishment of* iniquity:
Ye have eaten the fruit of falsehood.
Because thou hast trusted in thy way, in the multitude of thy mighty men,
14 There shall arise a tumult among thy ‖ people;
And all thy fortresses shall be destroyed,
Like the destruction of Zalmunna by the hand of Jerubbaal.

‖ Hebr. peoples.

knowledge of Jehovah, he shall pour on you the rain of righteous benignity. On the other hand, ye have ploughed, &c.

13. —*the punishment of* iniquity] So עון Lam. iv. 6. חטאה Isai. xl. 2. Lam. iii. 39. Zech. xiv. 19, and אשם Hos. v. 15. Hab. i. 11. See Bishop Lowth on Isai. xl. 2. This particular metonymy of the cause for the effect was natural among the Jews; whose law abounded with temporal sanctions, which God often inflicted.

—thy way] V. Syr. and four MSS. read בדרכיך *thy ways*. But ὁ. (MS. Al and ed Ald.) and Arab. and also Jerom and Cyril, read *in thy chariots* ברכבך: which suits the place remarkably well, and is one instance among many how easily similar letters are confounded.

" בדרכך εν τοις αμαρτημασι συ ὁ. Vat. Sed Al. αρμασι recte: ברכבך, quod melius. Vid. prol. ed. Grabe quæ docent τους ὁ. דרך vertisse αμαρτια, ανομιαι κακια." Secker.

" MS. Copt. also reads αρμασι." Mr. Woide.

14. There shall arise] Five MSS. read וקם. But see Præl. Hebr. xxviii. p. 373. Some think that קאם, and the like substitutions of א for ו in the Arabic form, are corruptions of the Hebrew text introduced by scribes well versed in the Arabic language. See on Amos ii. 7. Houbigant connects this line with the foregoing by a comma. So Syr.

—Zalmunna] This is the reading of Grotius and Houbigant. Vulg. and ὁ. MS. Al. have Jerubbaal, a reading mentioned by Jerom. See the history of Gideon's or Jerubbaal's defeat of Zalmunna, Judges c. viii. It is referred to Ps. lxxxiii. 11. If we read " As Shalman destroyed Beth-Arbel," reference is made to a fact not elsewhere recorded; possibly to Shalmanezer's laying waste a city of that name. " ארבאל possibly Arbela in Me-

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In the day of battle, the mother and * the children shall be dashed in pieces.
15 Thus shall it be done unto you,
O house of Israel, because of your wickedness,
In a morning the king of Israel shall surely be cut off.

CHAP. XI.

1 WHEN Israel was a child, then I loved him;
And out of Egypt I called my son.

* Hebr. together with.

sopotamia; said to be so called from Arbelus a King and God of Assyria. If such a Deity was worshipped there, it might be called בית-ארבל." Dr. Forsayeth.

15. —shall it be done] Faciens erit *quis*. Hebr. See on Jon. iii. 7.

—house of Israel] So *6*. Arab. See on Am. v. 6.

—your wickedness] *ó*. MS. Ald. and ed. Ald. read απο προσωπου κακιων υμων. So Arab. a facie deformitatis vestræ. Whence I conclude that מפני רעותיכם or רעתכם is the true reading.

In a morning] V. has "Sicut mane." And three editions and ten MSS. have כשחר. Three other MSS. read so originally; and perhaps this is the reading of two more. The sense is the same. "As *in* a morning &c." i. e. Hoshea, king of Israel, shall be suddenly cut off by the Assyrians. "As the morning is brought to nothing, to nothing shall the king of Israel be brought." Horsley's ver. Note. "The force of the word דמה, when it is used, as here, to signify a total destruction, is the resolution of any organized substance into the promiscuous mass of unformed, undistinguished atoms, of which it is composed. We express much the same sort of destruction, but with less force, and much less propriety, by the verb *to annihilate*." Horsley.

CHAP. XI.

1. And out of Egypt—] In his youth (see c. ii. 15.) I shewed my love to him by calling him out of Egypt. In the same manner God shewed his love to his son Jesus; both preserving him in Egypt, and calling him thence. So that the same language is applicable to both events. Matth. ii. 15.

—my son] For this reading we have Vulg. Syr. Aq. Symm. Theod. For לבניו *his sons*. *ó*. Arab. "But MS. Copt. reads εαυ υιου μου" Mr. Woide.

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2 † When I called, ‡ then they departed from me:
They sacrificed to Baalim, and they burned incense to graven images.
3 And I taught Ephraim to go,
Taking them up in mine arms:
And they knew not that I healed them.
4 With the cords of a man I drew them, with the bands of love:

† Hebr. As. ‡ so.

"קראתי לבני] ל is used, not only when giving a name is meant, as Gen. i. 10, which Ch. and some Rabbins understand here, supplying *him;* but when fetching is meant; as Gen. xxxi. 4; Poc." Secker.

2. When I called] I read with *ó.* Ar. Syr. and Houbigant בקראי. This reading will not increase the number of letters, if we suppose the כ represented by a letter which resembles it, the preceding ו in the word לבניו.

—from me] I place the stop after מפני, and begin the next branch of the sentence with הם. So *ó.* Arab. Houbigant. Syr. have, "so they departed from me, and sacrificed &c." "Professor Michaelis also divides the words in this manner. Bibl. Orient." Mr. Woide.

3. —taught Ephraim to go] I read הרגלתי with Houbigant. *ó.* Ar. Syr. Chald. suppose a verb in the first person: "I directed the feet of Ephraim." "Lege הרגלתי." Bahrdt.

"זרועתי, Codex Lilienthalii posterior." Dathius.

Taking them] "Vel legendum אקחם, vel sumendum קח pro præterito." Secker. V. Ezek. xvii. 5.

—in mine arms] I read בזרעתי *in mine arm,* or בזרעותי *in mine arms,* with the versions and Houbigant. One edition has the former reading; and one MS. had it originally. And Abuwalid and R. Tanchum in Pocock read *in mine arms.* "Quasi nutritius Ephraim portabam eos in brachiis meis," is the rendering of Vulg. and, Acts xiii. 18, some copies read ετροφοφορησεν αυτους: *he bare them as a nurse.*

4. —the cords of a man] The explanation in the Chaldee is just and beautiful: "As beloved children are drawn, I drew them by the strength of love." "2 Sam. vii. 14. Yoke] Lev. xxvi. 13." Secker. "But they would not know, that I preserved their health amid the grievous plagues of men." Horsley's ver. Note. "The plagues of Egypt, which touched not the Israelites." Horsley.

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And I was unto them as one that raised the yoke
on their cheek:
And I inclined unto him, I bare with him.
5 He shall return to the land of Egypt:
And the Assyrian shall be his king:
Because they have refused to return *unto me*.
6 And the sword shall fall grievously on his cities;
And it shall consume because of him; and it shall
devour for their counsels.

—one that raised] Vulg. *ó*. Ar. Syr. Chald. read in the singular number מרים. MS. three read כמאים originally. It is very probable that the words refer to the custom of raising the yoke forward, to cool the neck of the labouring beast. See Salamo Ben Melech in Bishop Lowth on Isai. i. 3. See also Pocock in loc. who quotes Columella: "Cum ventum ad versuram est, in priorem partem jugum propellat, & boves inhibeat; ut colla eorum refrigescant, quæ celeriter conflagrant nisi assidue refrigerentur; & ex eo tumor, ac deinde ulcera invadunt." "Pro על f. מעל." Secker.

—inclined] Or, *turned*. See Numb. xx. 17. 1 Sam. viii. 3. Symmachus in Jerom is rendered *Et declinavi*. See Montfaucon's Hex. But *ó*. Ar. read ואביט *and I looked on him*.

I bare with him] *ó*. Ar. read אוכל לו, or, אוכלו. δυνησομαι αυλω taking לא, for which they read לו, from the next verse. I have the pleasure of finding this criticism confirmed by Bahrdt and Manger in loc. except that they read אוכיל לו. *cibum præbebam ei*. See Isai. i. 13. Ps. ci. 5. So επιφοφησιν αυτως, Acts xiii. 18: which is the common and best supported reading. "Professor Michaelis prefers the reading of אוביל, which is confirmed by three MSS. Bibl. orient." Mr. Woide. The translation would then be:

And I inclined unto him, I led *him*.

5. He shall return] Agreeably to c. vii. 16. viii 13. ix. 3, 6: and *v.* 11. The negative particle in our version, and in Vulg. Syr. Chald. creates what appears to me an invincible difficulty. "We may translate, shall he not return to Egypt?" Dr. Forsayeth.

—to return *unto me*] To be converted. See Isai. vi. 10. Ezek. xiv. 6.

6. —shall fall grievously] So we render חול Jer. xxiii. 19. *Shall fall and rest on*: Kimchi in Pocock. *Vulnerabit*: Symm. Houbigant, from חלל.

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7 And my people shall hang in doubt, because of their turning away from me:
And *though* they call on him together because of the yoke, he will not raise *it*.
8 How shall I give thee up, O Ephraim? *how* shall I deliver thee up, O Israel?
How shall I make thee as Admah? *how* shall I set thee as Zeboim?
Mine heart is changed within me:
At the same time my repentings are kindled.
9 I will not execute § mine hot anger,
I will not turn to destroy Ephraim utterly;
For I am God, and not man;
The Holy One in the midst of thee, and not a frequenter of cities.

§ Hebr. the heat of mine anger.

—because of him] See בדי in Noldius.

"And the sword shall weary itself in his cities, and consume his diviners, and devour because of their counsels." Horsley's ver. Note. "The LXX, and the Syriac, certainly represent a different reading: בידיו, instead of בדיו. Και ηθετησεν ρομφαια εν ταις πολεσιν αυτυ, και κατεπαυσεν εν ταις χερσιν αυτυ. 'The sword is weakened in his cities, and is become inactive in his hands." Horsley.

7. —hang in doubt] They shall be μετεωριζομενοι, in a state of anxious suspence: Luke xii. 29. See Deut. xxviii. 66.

—turning away from me] So the Arab MS. in Pocock. See on Hos. viii. 13. "Till my returning." Horsley's ver.

—raise *it*] See *v.* 4. Syr. seems to read: "and *if* they call on God." ועל אל יקראו. *ó.* read ואל על יקריו יחר: "and God will be angry at their precious things." "For they were called to a high degree——All of one mind, they would not be exalted." Horsley's ver.

8. —Admah] See Gen. xiv. 8.

Mine heart] "My heart is turned upon me, my bowels yearn altogether." Horsley's ver,

At the same time] Συνεταραχθη. *ó.*

9. —and not a frequenter of cities] I inhabit my holy place: and do not, like men, appear in places of public concourse. "Et non *qui* ventito in urbem." Hebr. See this curious explanation in Præl. Hebr. xix. 241. "Professor Michaelis points the word differently, and compares it with the kindred Syriac word which denotes *ferus, immitis*; and with the Arabic one which denotes



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10 They shall walk after Jehovah, *when* he shall roar as a lion:
When he shall roar, then shall *their* sons hasten from the west:
11 They shall hasten as a bird, from Egypt;
And as a dove, from the land of Assyria:
And I will place them in their houses, saith Jehovah.
12 Ephraim hath ‖ compassed me about with falsehood;
And the house of Israel, and of Judah, with deceit:
*But* hereafter they shall come down a people of God,
Even a faithful people of saints.

‖ Or. beset.

*iratus*, and particularly *ira in Deo*. Bibl. orient." Mr. Woide. See בער Cast lex. I have sometimes thought that we should read בער, that is בוער, *burning*, or consuming all before me. See Mal. iv. 1.

" Putat Vitr. in Jes. x. 34. p. 297 legendum כעיר ut hostis. Vide Is. xl. 10. Jer. xv. 8. vel forsan recte בעיר in persona hostis, en ennemi. Conf. Exod. vi, 3. et Nold. in ב sign. 20. Or, a holy one is—not come in enmity." Secker.

10. They shall walk] They shall refrain from idolatry, when he shall display his power in their behalf.

—hasten] In Cast. lex. חרד is rendered *trepide accurrit, festinavit*. So:

Dum trepidant alæ, saltusque indagine cingunt.
Virg. Æn. iv. 121.

See more in Pocock for the sense of *moving without fear;* where 2 Kings iv. 13. is quoted. No doubt, many of the ten tribes returned from the west, from Egypt, and from Assyria, in consequence of Cyrus's decree. " Trepidi accurrent. So Ch. Syr. understand it." Secker. " After Jehovah they shall walk —Like a lion he shall roar—verily he himself shall roar; and children shall hurry from the west." Horsley's ver.

12. —compassed me about] See Ps. xxxii. 7. cix. 3. c. vii. 2.

—and of Judah] So *b*. Ar. Syr. Judah cannot be praised at this period, as in the English version. See c. v. 5, 12. vi. 4. xii. 2.

—they shall come down] From Babylon. Vulg. reads ירד Syr. reads רדת, or ירד: and נאמן, " a holy and faithful people." If we read ירד and עוד, we may render: " Hereafter they shall

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CHAP. XII.

1 EPHRAIM feedeth on the wind, and followeth
after the eastwind.
Every day he multiplyeth falsehood and robbery.
And they have made a league with Assyria:
And oil is carried into Egypt.
2 Jehovah hath also a controversy with Judah;
And *he will set himself* to * visit Jacob according
to his ways;
According to his doings will he recompense him.
3 In the womb he took his brother by the heel;
And by his strength he had the power of a prince
with God:

* Hebr. to visit upon.

come down people of God," or, "a people of God shall come down."

*ó.* and Ar. read

עתה ידעם אל
ועם קדשים נאמר:

*But* now will God know them;
And they shall be called a people of saints,
sc. at their restoration to their own land.

"Professor Michaelis also reads עם a people. Bibl. Orient." Mr. Woide. "They shall hurry like the sparrow from Egypt, and like the dove from Assyria; and I will settle them in their own houses, saith Jehovah. Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion with God, and shall be established with the Holy Ones." Horsley's ver.—who in his note refers Holy Ones to the Trinity.

CHAP. XII.

1. Ephraim—] He not only adopts empty counsels, but dangerous ones. See Job xv. 2. and the addition in *ó.* Prov. ix. 12.

—eastwind] Which was parching and noxious.

—robbery] *ó.* read ושוא *and vanity.*

According to his doings] Seven MSS. three editions, the versions, and Chald. read וכמעלליו *And according to his doings,* &c.

3. —by the heel] The action denoted that he would *supplant* him in the right of primogeniture. See Gen. xxv. 26. xxvii. 36. "And in his adult vigour he had power with God." Horsley's ver.

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4 Yea, he had the power of a prince with the angel:
And he prevailed by might; and he made supplication unto him:
In Bethel he found him, and there he spake with him.
5 And Jehovah God of hosts, Jehovah is the *name appointed for a* memorial of him.
6 Therefore turn thou unto thy God;
Observe loving-kindness and Judgment;
And hope in thy God always.
7 He is a trafficker; in his hand *are* the balances of deceit;
He loveth to oppress:
8 And Ephraim hath said, surely I am become rich;
I have found myself substance.
All his labours shall not be found *profitable* unto him,

4. —the angel] Who represented the invisible Jehovah. John i. 18.

—by might] Instead of בכח *he wept*, of which we read nothing Gen. xxxii, Houbigant conjectures that we should read בכח i. e. בכוח.

—spake with him] עמו So. *ó*. MS. A. Ar. Syr. Houbigant. "Even matched with the angel he had power, and was endued with strength. He had wept, and made supplication." Horsley's ver.

5. —memorial] The name by which he is remembered and distinguished. Ex. iii. 15.

7. —a trafficker] We may render the word *a Canaanite*. See Susanna *v*. 56.

"O thou seed of Canaan, and not of Judah."

8. —found myself substance] Perhaps we should read חיל. *Inventis* miser abstinet. Hor.

—his labours] I read with *ó*, Ar. יגיעי: or יגיעו *his labour*; and לו *unto him:* and I suppose a preposition to be understood before עון; which is a very common construction.

—be found] He shall not possess, or enjoy, the fruit of them. "לא ימצאו לי may mean, suffice me not. See Josh. xvii. 16." Secker.

I translate לא ימצאו לי have not been sufficient for me; See Josh. xvii. 16; and render the latter part of the verse thus: Yet all I have acquired by my labours [see Ps. cxxviii. 2. Isai. xlv.

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*For* the iniquity wherewith he hath sinned.
9 And Jehovah thy God, who brought thee up out of the land of Egypt,
Will again make thee to dwell in tents, as *in* the days of old.
10 Yet have I spoken unto the prophets;
And I have multiplied vision;
And by the † prophets have I used similitudes.
11 Verily *in* Gilead *there is* iniquity;
Surely they are become vanity.

† Hebr. hand of the prophets,

14] has not been sufficient for me, by reason of the iniquity wherewith I have sinned. I read חטתי, the א being omitted, as Job xxxiii. 18. Ruth ii. 9. &c." Dr. Forsayeth.

" To preserve the turn of the original, we should render, ' found sufficient for him.'

" יגיע sunt *opes laboribus partæ*, et *invenire alteri aliquid* est *sufficere* ad aliquid. De isto usu verbi מצא V. Jos. xvii. 16. Jud. xxi. 14. Num. xi. 22." Bahrdt. " Nevertheless Ephraim shall say, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me, what may expiate iniquity." Horsley's ver.

9. who brought thee up] I supply המעלהך with *ó*. Ar. Syr. Chald. See on c. xiii. 4.

—of old] Chald. and MS. Arab. in Pocock have קדם. And MS. 245, supposed to be written about A. D. 1290, has עולם.

I will deprive you of your habitations, and will cause you in your captive state to inhabit tents, as ye formerly did in the desert. See Mic. iv. 10. If we read מועד, the feast of tabernacles must be meant.

" כימי מועד as in the days of the appointed time: alluding to the forty years; during which, on account of the frequent provocations of the children of Israel, God had determined that they should dwell in the wilderness. Numb. xiv 34. Dr. Forsayeth.

10. —similitudes] Comparisons, or parables; and typical representations. I have endeavoured to avert thy punishment, by sending a succession of prophets. Ch. reads אשלח *I sent.*

11. Verily *in*—] Syr. has בגלעד, and perhaps read עם " with Gilead," Chald. has אם בגלעד. Perhaps the preposition ב is understood in the text. אם f. אך." Secker. " I have spoken [coming] upon the prophets, I have also multiplied vision; and

In Gilgal they sacrifice oxen:
Moreover their altars *are* as heaps
In the furrows of the field.
12 And Jacob fled into the country of Syria;
And Israel served for a wife;
And for a wife he kept *sheep*.
13 And by a prophet Jehovah brought up Israel out of Egypt,
And by a prophet was he preserved.
14 Ephraim hath provoked ‡ most bitterly:
Therefore his Lord will leave his blood upon him,
And will recompense to him his reproach.

CHAP. XIII.

1 WHEN Ephraim spake trembling,

‡ Hebr. with bitternesses.

by the ministry of the prophets, I have shewn similitudes." Horsley's ver.

—oxen] In Gilgal the princes sacrifice. *b.* They read שׂרים.

— as heaps] As common as heaps of stones. See Isai. v. 2. Palestine was a stony country.

12. —kept *sheep*] Houbigant suspects that the order is disturbed; and observes the want of connection, about which he thinks all the commentators unsatisfactory. Pocock supposes the best connection to be, That Ephraim was much degenerated from his ancestors, who in a fugitive and low state relied on God's providence, and when slaves in Egypt willingly submitted themselves to Moses as God's minister. After the word *kept*, there may be an omission of some words. If we suppose that there followed a reference to Gen. xxxi. 3. that Jehovah appeared to Jacob in a vision, instances of the divine goodness in *v.* 12, 13, will be opposed to the ingratitude of Ephraim *v.* 14; as *v.* 10, stands opposed to *v.* 11. "Kept watch!" Horsley's ver.

14. —leave his blood] Will not cleanse him from the guilt of blood shed by him.

—his reproach] The reproach shewn by him to his God.

CHAP. XIII.

1. —trembling] The original word may be a participle, רותת. See its sense in Chald. Syr. and Ar. in Cast. lex. expressive of fear and its effects: tremuit, exterruit, imbecillus fuit, impeditus lingua fuit.

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He exalted *himself* in Israel;
But when he offended in *the matter of* Baal, he died.
2 And now they § sin more and more,
And have made to themselves a molten image;
Of their silver by their skill *have they made* idols:
All of it *is* the work of *the* artificers.
They say concerning them,
Let the men who sacrifice kiss the calves.

§ Hebr. they add to sin.

"Vox faucibus hæsit." Virg.

compare Isai. lxvi. 2. When Ephraim spake humbly, and trembling at my word. *ó.* may have read כדת, "according to the law," which makes a good sense. See Houbigant.

He exalted *himself*] We may read נשיא, he *was* a prince. The *jod* may have been formerly supplied by a point. This reading will answer exactly to Syr. See also Chald.

—he died] He was consigned to destruction from his enemies. "When Ephraim spake, there was dread: he was exalted in Israel. But he offended in Baal, and died. Horsley's ver.

2. Of their silver] *ŏ.* MS. Pachom. and ed. Ald. read εκ χρυσιου και του αργυριου: and one MS. and two ed. add ומזהבם.

—by their skill] Reading בתבונתם. Another good reading is, כתבנית "according to the similitude." See V. *ó.* Ar. Syr. Chald. and the many MSS. and editions which read כ for ב.

"And have made to themselves a molten image of their silver;
According to the similitude of idols; all of it the work of the artificer."

"כתמונתם Recte: licet תבנית exemplar denotet." Secker.

All of it] כלם *all of them* is the reading of four MSS. and of two more originally. There is still better authority of MSS. for reading כלו. But after כלה we may understand דברה.

—concerning them] "לרם f. ex præced. לה et seq. הם." Secker.

—the men who sacrifice] See Isai. xxix. 19.

אביוני אדם *the poor among men.* See also Mic. v. 5.

—kiss] See 1 Kings xix 18. Thus Cicero describes a statue of Hercules as having "rictum ejus ac mentum paulo attritius, quod in precibus & gratulationibus non solum adorare, verum etiam osculari, solebant." In Verr. Act ii. L. iv. §. 43. The margin seems better. "The sacrificers of men." Secker.

"And now they repeat [their] sin: and, in their great wisdom, they

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3 Therefore shall they be as the morning cloud;
And as the early dew *which* passeth away:
As chaff driven by a whirlwind from the threshing-floor;
And as smoke from the chimney.
4 But I *am* Jehovah thy God,
*Who* brought thee up out of the land of Egypt:
And thou hast known no God but me;
And *there is* no Saviour besides me.
5 I knew thee in the desert,

have made to themselves molten images of their silver; idols, the workmanship of artificers. Their finishing is, that they say. 'let the sacrificers of men kiss the calves." Horsley's ver.

3. —from the chimney] Απο καπνοδοχης. Theod.

Ut calidis fumus ab ignibus
Vanescit. Sen. Troad. Act. ii.

4. *Who* brought thee] Here again, as c. xii. 9, *b*. Ar. Syr. Chald. supply a verb: and it is very remarkable that two MSS. have המעלך *qui ascendere feci te*; as the word is written Deut. xx. 1. Ps. lxxxi. 10.

—known] Experienced the power and goodness of no other God.

—but me] See בלתי Isai. x. 4.

There is a remarkable addition in *b* as in Prov. ix. 12, 18, and other places. They read to this effect:

ואנכי יהוה אלהיך
נטה שמים וברא ארץ.
ידי עשו כל צבא השמים
ולא הראיתיך אותם ללכת אחריהם:
ואנכי מעלהך מארץ מצרים וגו'

But I *am* Jehovah thy God,
Who stretched out the heavens and created the earth:
My hands have made all the host of the heavens:
And I shewed them not unto thee that thou shouldest walk after them.
And I brought thee up out of the land of Egypt, &c.

The omission in the Hebrew text may have arisen from the carelessness of transcribers, who passed from one ואנכי to the other.

5. —knew thee] "The versions, except the Vulgate, and Chald. read רעיתיך *fed thee*. Professor Michaelis. Bibl. Orient." Mr. Woide. "sustained thee." Horsley.

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In the land of great drought.
6 In their pasture they have been filled:
They have been filled, and their heart hath been exalted:
Therefore have they forgotten me.
7 And I will be unto them as a lion;
As a leopard in the way will I observe *them*:
8 I will meet them as a bear bereaved *of her whelps*:
And I will rend the caul of their heart:
And there will I devour them as a lioness.

—great drought] In Arab. לאב is *sitivit*: whence *Lybia*. See לאב and לוב Cast. lex.

6. In their pasture] I propose reading במרעיתם and suppose the *vau* removed from the beginning of the sentence, and joined to the verb; as Gen xxii. 4. Numb. xxx. 8. Jer. xxiii. 39. Syr. and Chald. may read כמו רעיתים *When I fed them*. Or, we may read with *ó*. MS. A. שבעת ישבעו Saturati sunt saturando. "Εις πλησμονην *ó*. quasi legissent לשבע. Sequitur ו." Secker.

"In their pasture they have been satisfied to the full, and their heart hath been exalted."

"In the land of parching thirst, as in their own pastures: and they were fed to the full. Fed to the full, and their heart was lifted high;—for that very reason they forgat me." Horsley's ver.

7. —observe] Fix the eye on them, to take the surest occasion of seizing them. "Insidunt pardi condensa arborum, occultatique earum ramis in prætereuntia desiliunt," Plin. apud Boch. p. 788. Or, "in the way to Assyria." As *ó*. Ar. Syr. which rendering gives a force to שם *v*. 8.

8. —bereaved] A circumstance which adds a particular degree of fierceness.

Citius me tigris abactis
Fœtibus, orbatique velint audire leones.
Stat. See Boch. 813.

"They never venture to fire upon a young bear, when the mother is near: for, if the cub drop, she becomes enraged to a degree little short of madness: and if she get sight of the enemy, will only quit her revenge with her life." Cook's Voyage. 1784. V. iii. p. 307.

heart] The seat of the blood, with which wild beasts love to glut themselves. Boch. 740.



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A beast of the field shall tear them.

9 I have destroyed thee, O Israel: for who ‖ *will* help thee?

10 Where is thy king? in what place?
That he may save thee in all thy cities.
And *where are* thy judges, to whom thou saidst,
Give me a king and princes?

11 I gave thee a king in mine anger;
And I will take *him* away in my wrath.

12 The iniquity of Ephraim is treasured up, his sin is laid up in store.

‖ Hebr. for who is in thine help.

A beast] Syr. Ar. Prefix *And*. And *ó*. ed. Ald. agree with Ar. and have Και θηρια. So nine MSS. and one ed. have חית.

"The wild beast shall tear them limb from limb." Hors. ver.

9. I have destroyed thee] Syr. reads שחתיך: and for בי כי: this version reads מי. *ó*. and Ar. also read מי. One MS. omits בי. Houbigant highly approves of the reading in Syr. "Michaelis also reads כי מי." Mr. Woide. "Reading for כי בי only מי as *ó*. Syr. it would be, Thou art destroyed [one hath destroyed thee] O Israel; who shall help thee; For so ב Ps. cxviii. 7. 1 Chron. xv. 26. Deut. xxxiii. 26. Or changing the points it may be, thou hast destroyed thyself. See Isai. xiv. 20. Ezek, xxviii. 17. Or, שחתיך. Comp. vi. 1. Secker. "שחתך est infinitivus nominascens. Perditio tua adest, O Israel." Bahrdt.

—*will* help thee] Here we may suppose the Arabism, which makes *in auxiliante* equivalent to *auxilians*. See Pol. Syn. Jud. xviii. 1. Robertson's clavis: Ex. xviii. 4. and Nahum iii. 9.

"It is thy destruction, O Israel, that upon me [alone it lies] to help thee." Horsley's ver.

10. Where] Read איה with V. *ó*. Ar. Syr. Chald. Houbigant, one MS. and perhaps another. See Kennicott's diss. on 1 Chron. xi. p. 514. "Professor Michaelis also adopts this reading." Mr. Woide. "Rather: where is thy king now to save thee? See איה אפוא Jud. ix. 38. Is. xix. 12. Job xvii. 15. where now?" Secker.

—to whom] Here may be a reference to what passed on the appointment of King Hoshea, after some years of anarchy.

11. —a king] Hoshea. 2 Kings xvii. 1.

12. The iniquity—] Or we may render, "The iniquity of Ephraim is bound up *in my treasures*, his sin is hidden *in my stores*." Bound up, hid, or laid np in some safe or secret place;

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13 The pains of a travailing woman shall come upon him:
*And* this is an unwise son;
For now he would not *else* have tarried in *the place of* the breaking forth of children.
14 *Yet* I will redeem them from the grave, I will deliver them from death.
O death, where is thine overthrow?
O grave, where is thy destruction?

that, when occasion shall require, they may be produced. Pocock: who refers to Deut. xxxii. 34, 5. Job. xiv. 17. on which latter place see Schultens.

13. *And* this] Eight MSS. read והוא,

For now] Instead of עת, *a time*, V. Syr. read עתה *now:* which is also the reading of ó. ed. Ald. and MS. Pachom. διοτι νυν η μη. The son begotten increases the pangs of the mother; and prolongs his own birth, as it were unwisely. The prophet compares Ephraim to a travailing woman whose pangs are great and protracted. "משבר is something relating to birth, probably the os uteri. 2 Kings xix. 3. Now he shall not. ó. Syr. Vulg. עתה. עת scarce signifies *long*. It may be, It is time he should not stay." Secker. "*Fractio liberorum* est locus e quo erumpunt infantes: i. e. *matrix*." Bahrdt. "He is of the thoughtless race, for it is the critical moment, when he ought not to stand still;—the children are in the aperture." Horsley's ver.

14. *Yet* I will redeem—] However, I will at length be their God, and they shall triumph over death and destruction. I will fulfil my promise to their forefathers.

—where] We should read twice איה *where*, for אהי *I will be*. So ó, Ar. Syr. Aquila. 1 Cor. xv. 55. Houbigant. See Kennicott, quoted *v.* 10.

—overthrow] Very many MSS. and some editions read דברך; and דבר in Hebrew is *to destroy, to subdue*, and דבאר in Arab. is exitium, mors, as Vulg. See Cast. lex. The word in ó. is δικη, which reading Ar. confirms by rendering *punishment*, from עקב. Syr. has *victory:* from זכא: which is equivalent to the Hebrew דבר. Houbigant supposes that St. Paul, [or, perhaps some ancient Greek translator used by him] may have read דרבנך *thy sting* for דבריך. The reader will observe that the idea of *sting* does not occur in Chald. where we find the general terms of *killing* and *destroying*. Mr. Dimock also thinks that we should read דרבנך for דבריך.

—thy destruction] The destruction inflicted by thee. Here

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Repenting is hidden from mine eyes.
15 Though he was fruitful among *his* brethren,
There shall come an eastwind, a * mighty wind
shall come up from the desert;
And his spring shall become dry,
And his fountain shall be † dried up.
*As to* him, the treasure of all *his* ‡ pleasant vessels
shall be spoiled:
16 Samaria shall be made desolate; for she hath rebelled against her God:
They shall fall by the sword; their infants shall be dashed in pieces; and their women with child shall be ripped up.

* Hebr. a wind of Jehovah. † Or. exhausted. ‡ vessels of desire.

Syr. has *stimulus*, from עקם, and Ar. *spina*, see Cast. lex. שוך, and Vulg. *morsus*: but how they read קטבך, the true notion of of which, according to Cast. lex. is *excisio*, *confractio tua*, I cannot conjecture. Perhaps, they transposed the clauses. νικος, or νικη, *victory*, is a general idea implied in קטב.

St. Paul naturally applies to the resurrection what the prophet says of future national happiness.

Repenting] Change of purpose; my veracity being concerned.

15. —was fruitful] One MS. reads יפרא: and the true reading may have been יפרה. The word אפרים is derived from פרה *to be fruitful.* The versions either read יפרד *separated*, or, as Pocock thinks, gave פרא the sense of the Arab. פרי *secuit.* Because Ephraim set up a different worship, there shall come, &c. But the former reading makes the passage much more beautiful.

There shall come] "*b.* legebant יבוא יי επαξει Κυριος" Secker.

And his spring—] V. *b.* Ar. Syr, render:

And shall dry up his spring,
And shall exhaust his fountain.

Seventeen MSS. and one edition read ויבש which may be pointed in Hiphil, as may also ויחרב.

—him] Ephraim.

—*his* pleasant vessels] *ō.* Ar. supply the pronoun, and read חמדתו, *of his desire.* "Cum in oriente rarissimæ essent aquæ vivæ et scaturientes, *fons aquarum* poetis erat imago summæ felicitatis et abundantiæ rerum optimarum." Bahrdt.

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CHAP. XIV.

1 TURN, O Israel, unto Jehovah thy God;
For thou hast fallen by thine iniquity.
2 Take with you words,
And turn unto Jehovah,
Say unto him all *of you:*
Pardon iniquity: let us receive good:
That we may render the fruit of our lips.
3 Assyria will not save us:
We will not ride on horses:
And we will no more say, *Ye are* our Gods,
To the work of our hands.
For § from thee the fatherless obtaineth mercy.
4 I will heal their turning away *from me*, I will love them freely:

§ Or, by.

1. —iniquity] Ten MSS. and two editions read בעוניך, as ó.

2. Say] Five editions and many MSS. read with V. Syr. ואמרו.

—all *of you*] This is Houbigant's way of pointing the sentence.

—let us receive] Houbigant reads נקח. See Chald.

—the fruit of our lips] The phrase, as it stands, is not Hebrew; because פרים *the calves* should be in *statu constructo.* Jos. Mede, p. 282, and Le Clerc on Hebr. xiii. 15, read פרי משפתינו, *fruit from our lips.* ó. Ar. read *the fruit of our lips*, and Syr. *the fruit of your lips*, as if they omitted מ. See Hebr. xiii. 15.

3. We will not ride] Three editions and many MSS. read ועל, *and upon*, with Syr. The kings of the Israelites were forbidden to multiply horses: Deut. xvii. 16. See Isai. xxxi. 1.

—from thee] So Noldius. A te auctore.

—the fatherless] Such might the Israelites be justly called in their captivity.

4 I will heal—] From these words to the end of *v.* 8, Jehovah graciously answers the prayer of his people, supposed to be addressed to him during their captivity. And the dramatic turn, from *v.* 1. to the close of the chapter, is very beautiful.

—turning away] V. ó. read plurally *their turnings away* משובותם. This was done by the captivity. The Jews have not been idolaters since. "Michaelis reads משברתם fracturam eorum." Mr. Woide. " I will restore their conversion. I will love them

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For mine anger is turned away from him.
5 I will be as the dew to Israel:
He shall blossom as the lily:
And he shall strike his roots as Lebanon.
6 His suckers shall spread,
And his glory shall be as the olive-tree,
And his smell as Lebanon.
7 They that *will* sit under his shadow shall return:
They shall revive *as* corn,
They shall break out as a vine,
The ‖ scent of which *shall be* as the wine of Lebanon.

‖ Heb. memorial.

gratuitously; for mine anger is departed from me." Horsley's ver. Note. "I take conversion as a collective noun, for converts; like captivity, for the captives, and dispersion, for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour." Horsley.

5. —strike] ὁ. βαλει. See also Ar. Syr. and Cast. lex. Houbigant ingeniously conjectures ויט *and he shall extend.* The sense is, He shall be as firmly rooted as a mountain. Sub ipsis *radicibus* montium consedit. Sal. B. Cat. §. 57.

Mare montis ad ejus
*Radices* frangit fluctus.

Lucretius of Etna, vi. 695.

6. —as Lebanon] Though cedars have a fragrant smell, I prefer reading כלבנה, *as frankincense,* with Chald.

7. —*as* corn] Perhaps כדגן which, when committed to the ground, seems to die. ὁ. have ζησονται και μεθυσθησονται σιτω: which may be considered as a double rendering, one translator having read יחיו and another ירוו. This latter reading suggests כגן for דגן: "they shall be watered as a garden." The exigence of the place seems to require a comparison. One MS. adds ותירש. "They shall live on corn and choice wine."

—wine of Lebanon] Il seroit difficile de trouver ailleurs du vin plus excellent que celui qu'on nous presenta; ce qui nous fit juger, que la reputation des vins du Liban, dont il est parlé dans un Prophete est trés bien fondé. La Roque Itiner. Syr. & Liban. p. 18. Quoted by Manger loc. "They shall return. Sitting under his shadow, they shall abound in corn. They shall germinate like the vine, [and] be famous as the wine of Lebanon." Horsley's ver.

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8 What hath * Ephraim to do any more with idols?
I have heard *him;* and I have seen him as a flourishing fir-tree.
From me *is* thy fruit found.
9 Who is wise, that he may understand these things?
*And* prudent, that he may know them?
For the ways of Jehovah *are* right,
And the just will walk in them:
But transgressors shall fall in them.

* Ephraim. what hath he to do.

8. What hath Ephraim—] I read לו *ei* for לי *mihi*, with ὁ Arab. "לי. αυτω ὁ. לו. Recte." Secker. Lege לו מה ὁ. At Jon. et Syrus יאמר supplent. "Ephraim dicet: quid mihi &c.,' Bahrdt.

I have heard *him*] We may better read the Hebrew thus: עניתיו אשורנו. "I have heard him, I have seen him, &c. as ὁ MS. A. For the punctuation see Syr. Chald. "Ephraim! What have I to do any more with idols? I have answered him. And I will make him flourish, like a green fir-tree. From me thy fruit is supplied." Horsley's ver.

9. —and the just] "For straight and even are the ways of Jehovah, and in them shall the justified proceed, but revolters shall stumble." Horsley's ver. Note. "צדיק is properly a forensic word, and signifies a person found not guilty, acquitted, and justified upon a trial. Hence in a theological sense, it is a person found innocent in the sight of God. The plural צדיקים except where the matter of the discourse is relative to mere secular transactions, signifies 'the justified,' those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness." Horsley.

fall in them] They shall stumble and fall in the midst of that light, those directions or commandments, which ought to have guided them.

The five last lines are spoken in the prophet's own person; and form an apt conclusion to his prophecies.

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THE BOOK OF

# MICAH.

## CHAP. I.

1 THE Word of Jehovah which came to Micah the Morasthite, in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah: which * came unto him in a vision concerning Samaria and Jerusalem,

2 Hear, O ye † people, all of ‡ you:
Hearken, O land, and all § that are therein.

* Hebr. he saw. † peoples. ‡ them. § and her fulness.

1. —Micah] Of the kingdom of Judah, as he only makes mention of kings who reigned over that country. I suppose that he prophesied further on, in the reign of Hezekiah, than Hosea did: though c v. 5, was written before the captivity of the ten tribes, which happened in the sixth year of Hezekiah.. It is plain, from c. i. 1, 5, 9, 12, 13, that he was sent both to Israel and to Judah. Like Amos and Hosea, he reproves and threatens a corrupt people with great spirit and energy. See c. ii. 1, 2, 3, 8, 9, 10. iii. 2, 3, 4. vi. 10—16. vii. 2, 3, 4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See c. iii. 5—7. 9—12. vii. 3. And the reader will observe that these similar topics are treated of by each prophet with remarkable variety and copiousness of expression.

Some of his prophecies are distinct and illustrious ones: as c. ii. 12, 13. iii. 12. iv. 1—4. 10. v. 2, 3, 4. vi. 13. vii. 8, 9, 10.

We may justly admire the beauty and elegance of his manner: ii. 12, 13. iv. 1, 2, 3, and particularly the two first lines of *v.* 4.

His animation: i. 5, l. 3, 4. ii. 7, 10, l. 1. iv. 9.

His strength of expression: i. 6, 8. ii. 3. l. 3, 4. iii. 2, 3, 12. vii. 1, 2, 4. l. 1. 19. l. 2.

His pathos: i. 16. ii. 4.

His sublimity: i. 2, 3, 4. iii. 6, 12. iv. 12. l. 3. 13. v. 8. vi. 1, 9—16. vii. 16, 17.

Morasthite] See *v.* 14, 15. Maresha is placed in Judah. Josh. xv. 44. 2 Chron. xi. 8.

—which came] "Which was delivered to him in a vision." Dr. Wheeler.

2. —land] Of the Hebrews.

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And let the Lord Jehovah be witness against you;
*Even* the Lord from his ‖ holy temple.
3 For, behold, Jehovah will go forth from his place;
And he will come down, and will tread on the high places of the earth.
4 And the mountains shall be * molten under him;
And the vallies shall cleave asunder;
As wax before the fire,
As waters poured down a † steep place.
5 For the transgression of Jacob *is* all this;
And for the sin of the house of Israel.
What *is* the transgression of Jacob? *is it* not *that of* Samaria?
And what are the high places of Judah? *are they* not *those of* Jerusalem?

‖ Hebr. the temple of his holiness. * Or, dissolve. † a descent.

—the Lord] Two MSS. omit the former אדני, and four MSS. read אלהים instead of it. For the second אדני twenty-six MSS. read יהוה.

—witness] Let him bear testimony against you, and forewarn you of your danger, by me his prophet. See Ps. l. 7.

—temple] Where he manifests his glory.

3. —from his place] He will elsewhere display his glorious majesty, by punishing the guilty.

—high places] See this line Amos iv. 13.

4. —be molten] All nature shall confess his presence. See Amos. ix. 5.

As wax] This image often occurs in the classics.

Quasi igni
Cera super calido tabescens multa liquescat. Lucr. vi. 512.

5. —sin] Twenty-three MSS. and three editions read ובחטאת *and for the sin*: as 6. Ar. Chald:

What] See on Jon. i. 8. Noldius also proposes to translate *Where*.

—Samaria] See Hos. viii. 5.

—high places] See 2 Kings xvi. 4. The two chief cities are infected with idolatry. "במות Sic Vulg. sed αμαρτια 6. Syr. Ch. Legerunt חטאת: recte." Secker. This is the reading of one MS. and of another in the margin: and, from the turn of the sentence, appears to be the true reading.

"And what is the sin of Judah? *is it* not *that* of Jerusalem?"



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6 Therefore will I make Samaria an ‡ heap of the field, a § place for the plantings of a vineyard:
And I will pour down her stones into the valley, and I will discover her foundations.
7 And all her graven images shall be beaten to pieces;
And all her hires *of idolatry* shall be burned in the fire;
And all her idols will I ‖ destroy.
For from the hire of an harlot hath she gathered *her treasures;*
And to the hire of an harlot shall they return.
8 For this will I wail and howl;
I will go spoiled and naked;
I will make a wailing like the * foxes;

‡ Hebr. for an heap. § for a place. ‖ make a desolation: * Or, Jackales.

But that there were high places near Jerusalem, see 1 Kings xi. 7

6. —vineyard] Samaria was situated on a hill, the right soil for a vineyard.

7. —from the hire] Her idols and sacred ornaments sometimes arose from the rewards of harlots, appropriated for that purpose; and they shall return to the spiritual harlot, Nineveh. See Deut. xxiii. 18. Spencer p. 564. Or, She imputed her wealth to her spiritual harlotry; and her conquerors shall distribute it as the reward of harlots in the literal sense.

8. I will go] Many MSS. and one edition read אלכה.

—spoiled] Many MSS. and three editions read שולל, which may literally be rendered *a spoil.* "Barefooted." Dr. Wheeler.

—naked] That is, without an upper garment. His dress would be neglected, like that of eastern mourners.

—foxes] The desert is the habitation of תנות Mal. i. 3. The word may signify "a kind of wild beast like a dog, between a dog and a fox, or a wolf and a fox; which the Arabians call, from the noise which they make, Ebn Awi, [filius Eheu] and our English travellers Jakales; which, abiding in the fields and waste places, make in the night a lamentable howling noise." Pocock in loc. See also Shaw's travels, 4to. 174, 5: and Bochart l. iii. c. xii, who qnotes Busbequius as saying, "Narrant mihi esse ululatum bestiarum quas Turcæ *Ciacles* vocant, ut Persæ *Sciagal;*" and an Arabic writer, as comparing "ululatum *filii Awi* infantis vagitui." I suppose that the word in this sense comes from תנה *iterare;* and, when it signifies *the whale,* or

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And mourning, like the daughters of the ostrich.
9 For her wound is grievous:
For it is come to Judah,
It hath reached to the gate of my people, *even* to Jerusalem.
10 In Gath tell *it* not.
Weep ye not with *loud* weeping.
In Beth-Ophrah roll thyself in the dust.

*serpent kind*, that it is derived from the same root in the signification of *duplicare, complicare.*

—ostrich] So Aquila and Symmachus. Bochart says, "Nota in Struthione fœminam appellari יענה vel בת יענה; quasi clamosam dices, vel filiam clamoris. Clamosum enim est animal." Hie. l. i. c. ix. p. 65. "It is affirmed by travellers of good credit, that Ostriches, make a fearful skreeching lamentable noise." Pocock in loc. "During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet Micah." Shaw 4to. p. 456. See Job xxx. 28, 29.

9. —her wound] The versions and Chald. read מכתה. Six MSS. and one ed. read מכתיה, and one MS. omits the י.

It hath reached] The versions and Chald. lead us to read נגעה. Or thus:

"The stroke *hath reached* to the gate, &c."

If we read בא, we have this rendering:

"For the stroke is come to Judah;
To the gate of my people, to Jerusalem."

—Jerusalem] This city will soon be distressed by the Edomites, Philistines and Assyrians. 2 Chron. xxviii. 16—21.

10. —tell *it* not—] From 2 Sam. i. 20.

—Beth-Ophrah] Ophrah is mentioned Josh. xviii. 23, as in the tribe of Benjamin. Houbigant prefers העפרה.

—roll thyself] Seven MSS. read התפלשי: and three read so originally: agreeably to Keri in Vanderhooght. ישבת *O inhabitress* may be understood. Or we may read התפלשו *roll yourselves*, with V. Syr. 6. Ar.

—in the dust] Here the word עפר *pulvis* alludes to the etymology of Beth-Ophrah, which signifies *domus pulveris.*

Ah! nimis ex vero tunc tibi nomen erit.
Ovid. See Præl. Lebr. xv. 138. n. 1.

Ἐπωνυμῳ δι καρῖα Πολυνεικη λεγω.
Æsch. Septem in Theb. 664. Eurip. Phœn. 1500.

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11 Pass on, thou inhabitress of Saphir, naked *and in* confusion.
The inhabitants of Zanan went not forth to wailing.
O Beth-Ezel, he shall receive of you *the reward of* his station *against you.*

That this reference to the meaning of names was natural among the Hebrews, see on Hosea i. 4. It also served to imprint prophecies on the memory of those to whom they were delivered.

The paronomasia, a figure likely to strike a rude people, often occurs in the Hebrew writers. See Boch. geogr. iii. i. 148. Bishop Lowth on Isai. v. 7.

This particular way of expressing grief is often mentioned in the classics.

Αυλης εν χοϊλοισι κυλινδομενος κατα κοπρον.

Il. xxiv. 64.

Canitiem immundo deformat pulvere.

Virg. of Mezentius.

Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos.

Ov. Met. viii. 528.

"The old versions vary. Perhaps there were originally three places mentioned here, and three paronomasias." Secker.

"בכח I imagine is corrupt, and that here was the name of some place." Dr. Forsayeth.

11. —Saphir] Houbigant says that Eusebius places this city, the name of which signifies *fair* or *elegant*, in the tribe of Judah between Eleutheropolis and Ascalon.

—naked] See on Hosea ii. 3. Observe the opposition to the meaning of Saphir. For לכם *vobis* in this line Houbigant reads לך *tibi*, with Syr. "Naked *to thy* shame." Dr. Wheeler.

—Zanan] In the tribe of Judah. Josh. xv. 37. There was no burial of her dead with solemn mourning, out of the precincts of her city; but she was besieged, and put to the sword.

—Beth-Ezel] Near Jerusalem. Zech. xiv. 5.

—station] The *standing*, or encamping [1 Sam. xvii. 3.] of an army against a city: and hence the effect of such encampment, or the plunder arising from it. Chald. seems to read חמדתו;

"O Beth-Ezel, he shall receive from you his pleasant portion."

Thus we shall have an allusion to the name of the city; as אצל signifies *reponere*.

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12 Surely the inhabitress of Maroth is sick unto death.
Surely evil hath come down from Jehovah unto the gate of Jerusalem.
13 Bind the chariot to the swift beast,
O inhabitress of Lachish:
She *was* the beginning of sin to the daughter of Zion:
For in thee were found the transgressions of Israel;
14 Therefore shalt thou give presents to Moresheth-Gath.
The habitations of Achzib † *shall* deceive the kings of Israel.
15 Moreover I will bring an heir unto thee, O inhabitress of Mareshah:
He shall reach to Adullum, the border of Israel.

† Hebr. *shall be* a lie to.

12. —Maroth] A city of like name is placed in the tribe of Judah, Josh. xv. 59.

—unto death] For לטוב *unto good* Houbigant reads למות *unto death*, from 2 Kings xx. 1. למר *unto bitterness*, or *bitterly*, will furnish a paronomasia.

Observe יצא and צאצן *v.* 11: and in the following verse, לכיש and רכש.

13. Bind the chariot] We may read רתמה מרכבה: The inhabitress of Lachish hath bound the chariot, &c.

—Lachish] In the tribe of Judah. Josh. xv. 39. Sennacharib possessed himself of it. 2 Kings xviii. 14.

—the transgressions] The idols of Israel were first adopted by Lachish. Houbigant reads אתה *thou*, for היא *she*, in the foregoing line: but if any alteration is necessary, which may well be doubted, בה *in her*, for בך *in thee*, would be a more easy one in the following line.

14. —presents to Moresheth-Gath] To Moresheth of Gath, to the Philistines of that country, for safety and protection.

—Achzib] This name is derived from כזב *to lie*. Perhaps we should read בית אכזב. Beth-Achzib shall be a liar, &c. shall repeatedly frustrate the expectations of her kings, and become an easy prey to the invader.

—to the kings] Perhaps למלך to the king. *Jod* follows.

15. —Mareshah] The word is derived from ירש *to inherit*.

—the border] For כבוד *the glory* I read with Chald. גבול *the border*. Adullum was a fenced city in Judah. 2 Chron. xi. 7.

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16 Make thee bald, and cut off thine hair, for thy
delicate children:
Enlarge thy baldness as the eagle:
For they are gone into captivity from thee.

CHAP. II.

1 WOE unto them who devise iniquity,
And who work evil on their beds:
When the morning is light they practice it,
Because it is in the power of their hand.
2 And they covet fields, and possess them by violence; houses, and take them away:
And they oppress a man and his ‡ house; a great man, and his heritage.
3 Therefore thus saith Jehovah:
Behold against this family do I devise evil,
From which ye shall not remove your necks;

‡ Or, family.

Eusebius places it twelve miles from Eleutheropolis to the eastward: which answers to the situation in De Lisle's posthumous map, where it is placed about midway between Eleutheropolis and Jerusalem.

16. Make thee bald] "O inhabitress of Mareshah," may be understood. For the custom, see on Amos viii. 10.

—as the eagle] When he sheds his plumage. Ps. ciii. 5. Aves calvescere dicuntur cum deplumes sunt. Boch. Hieroz. p. 14. There is also a species of eagle, called the bald eagle from the whiteness of its head.

CHAP. II.

1. —work evil] In their imagination.

—in the power] Houbigant refers to Prov. iii. 27. אל *power* is written more fully איל. See לאל in Noldius.

2. —houses] Eight MSS. read בתים: which is elegant, and agreeable to the Hebrew manner.

—a great man] So איש sometimes signifies. Many MSS. and four editions read איש. So V. 6. MS. A. and ed. Ald. and Arab. The omission of the *vau* in both clauses better suits the usual turn of the sentence in Hebrew poetry.

3. —family] See on Amos iii. 1.

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Neither shall ye go haughtily:
For it *shall be* an evil time.
4 In that day shall a proverb be § taken up against you;
And a grievous lamentation shall be made:
Saying: "We are utterly laid waste:
He hath changed the portion of my people:
How hath he departed from me,
To bring again *him that* divided our fields!"
5 Surely there shall not ‖ remain unto thee
*One* that stretcheth out a line by lot.
6 In the congregation of Jehovah prophesy not,
O ye that prophesy:
They shall not prophesy unto these:

§ Hebr. shall *one* take up. ‖ be.

—haughtily] Hebr. *in* altitudine. It shall be an inextricable yoke; and one that shall bow you down.

4. —a proverb] See præl. Heb. iv. p. 45. and the same author on Isai. xiv. 4.

And a grievous—] Et lamentando lamentum conficietur: supposing נהה the infinitive mood and נהיה the Niphal of היה *fuit*. The נהי here answers to קינה Am. v. 1.

—changed] The original word is rendered *removed*, Ps. xlvi. 2. And מאר in Arab. signifies *commoveri, agitari, conturbari*. Cast. lex. Another reading is, ימד *is measured*, or, *he hath measured*. See ὁ. Ar. Syr.

—from me] Literally, to me: the pronoun being redundant. A mourner of Israel speaks.

To bring again] The Assyrians had ravaged Israel and Judah before their final destruction. See 2 Kings xv. 29. xviii. 13.

אשר *who* is to be supplied with vulg. before חלק *divided*.

5. Surely—] Ye shall be wholly removed from your possessions.

6. —O ye that prophesy] I understand אשר *who* before ימיפון: and for the construction refer the reader to such passages as c. iii. 3. Amos v. 7, 10, 12: where a verb in the third person plural, with אשר understood, is used vocatively. Μη ϛαλαζητε ϛαλαζονῖες. Aquila. But the word may be a various reading of the foregoing or following verb. See on Hos. iv. 18.

"Drop no longer your instruction.

"Let them that instruct instruct no longer such as these."

Dr. Wheeler.

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*For* he shall not remove *from himself* reproaches.
7 Doth the house of Israel say,
" Is the spirit of Jehovah straitened?
" Are these his doings?"
Are not my words good
With him who walketh uprightly?
8 But of old my people hath risen up as an enemy.
Ye strip the mantle * off the garment,
From those who pass by securely, the captives of war.

* Hebr. from off.

—he shall not remove] The true prophet will subject himself to public disgrace by exercising his office. " Very obscure. None of the ancients make the addition which our translators do; but understand the second word as a noun or participle." Secker.

7. —say] Four MSS. read דאמר. See V. Chald. And ó. Ar. read דאומר, which is equivalent.

—straitened] Confined to a few, such as Micah.

—his doings] So dishonourable to his attributes, and to his people.

Are not] Jehovah answers, Do not my words administer good to the righteous, who pay attention to the chosen prophets sent by me?

—my words] ó. Ar. read *his words.*

—walketh uprightly] Pocock says that the literal rendering is, " with him that is upright walking." See Ps. xv. 2. Prov. xi. 13. Eighteen MSS. and one edition read הלך, which may be gerundive, *eundo.* Perhaps, " with him that walketh *in* uprightness." See Isai. lvii. 2. and *v.* 11.

8. —of old] See Isai. xxx. 33. ó render by εμπροσθεν. For the truth of the assertion, see Hos. x. 9. xi. 2.

—an enemy] Against me their God.

—off the garment] This enmity ye shew by acts of cruelty and robbery. Noldius renders מכעל *a, desuper;* but without any other example. Perhaps we should read מעל. Houbigant justly observes that אדרה is the word which elsewhere occurs for *the upper garment.*

—the captives] One MS. reads שבי *the captivity.* Houbigant conjectures שבו. ó. give a good general sense, συντριμμον πολεμου. Breaking your truce with them, by thus spoiling them.

9. " נשי αρχοντες. ó. נשיאי." Secker.

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9 The women of my people ye cast out from † their
delightful habitation:
From ‡ their children ye take away my glory for ever.
10 Arise ye and depart; for this *is* not *your* resting place:
Because it is polluted, it shall be destroyed; and
the destruction *shall be* great.
11 If a man, walking *in* the spirit of falsehood and of lies,
Prophesy unto thee for wine and for strong drink;
He shall be the prophet of this people.
12 I will surely gather, O Jacob, all of thee:
I will surely assemble the residue of Israel.
I will put § them together as sheep of Bozrah,
As a flock in the midst of their fold:
They shall make a tumult from *the multitude of* men.
13 He that forceth a passage is come up before them:
They have forced a passage, and have passed thro'
the gate, and are gone forth by it;
And their king passeth before them, even Jehovah at the head of them.

† Hebr. the habitation of her delights. ‡ her. § him.

—ye cast out] By your sins ye cause them to go into captivity.

—my glory] The glory which I had bestowed on them by becoming their God, by placing them in a pleasant land, and by protecting and blessing them when they adhered to me. Ps. xc. 16. Ez. xvi. 14. The pronouns seem to agree with עש distributively: "from the delightful habitation of each: from the children of each."

10. —this] We may understand ארץ before this pronoun, and before מטמאה. A more exact representation of the Hebrew is: "For this *land is* not the place of *your* rest."

11. —and lies] I read with Syr. שקר וכזב: and with Houbigant והטף; or והטיף, as many MSS. insert the *Jod*. This reading is favoured by *ô*. Ar. Syr.

13. He that forceth a passage] "He that breaketh way," according to our idiom. The preparer and leader of the journey.

—the gate] Of the conquering city, where the Israelites were to be in captivity.

—Jehovah] He conducted them in effect.

The connection may be this: "Ye shall depart from your land; and it shall be defiled and desolate. *v.* 10. This is not the language of your false prophets; or the way to be received



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CHAP. III.

1 I ALSO said:
Hear, I pray you, O ye heads of Jacob,
And ye leaders of the house of Israel.
*Is it* not for you to know judgment?
2 Ye who hate good and love evil:
Who pluck their skin from off them,
And their flesh from off their bones:
3 Who also have eaten the flesh of my people,
And have flayed their skin from off them,
And have broken their bones:
And have divided *them* asunder, as flesh in the pot;

as a prophet among you. *v.* 11. However, a true prophet may foretel your prosperous state after your punishment. *v.* 12, 13. See c. iii. 12. iv. 1.

"I much suspect that we should understand the twelfth and thirteenth verses as spoken by the false prophet. In the following verse Micah gives notice that he speaks in his own person; and then, in contradiction to the vain promises of the false prophet, denounces vengeance on the Jews in general for their cruel oppression of the poor, and on the false prophets for their lies." Dr. Forsayeth.

"There are strange mixtures, in Micah as well as in Hosea and others, of promises with complaints and threatenings. Some will say they were added afterwards. Some interpret *v.* 12 as the words of the false prophet *v.* 11: and some think 12, 13, a threatening that God will shut them up to be besieged and led captive. But Jer. xxxi. 10, which is very like *v.* 12, is a promise. See also here iv. 6. And so is Isai. lii. 12, which is like the end of *v.* 13.——Indeed the latter part of *v.* 12 is obscure, and for פרץ the breaker פרק would be the deliverer. Christ broke down the partition wall. Poc. Or פרץ is the increaser. Is. ix. 7. xi. 1. Comp. c. iv. 10. Secker.

CHAP. III.

2. —them] Jacob, or Israel: As Hos. x. 1, 2. Or, my people: from the following verse.

3. —divided] I read ופרסו.

Have eaten—have flayed—have broken—have divided] These verbs may be rendered in the present tense. See Amos v. 10. c. iv. 12.

—as flesh] Instead of כאשר, read with *ó*. Ar. Chald. Houbigant, and Bishop Lowth on Isai. iii. 15, כשאר.

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And as meat ‖ within the caldron.
4 Then shall they cry unto Jehovah,
But he will not hear them:
He will even hide his face from them at that time;
According as they have been evil *in* their doings.
5 Thus saith Jehovah
Unto the prophets who cause my people to err;
Who bite with their teeth, and cry, Peace;
But *as for him* that putteth not into their mouths,
They will prepare war against him.
6 Wherefore *there shall be* night unto you, so * that ye shall have no vision:
And *there shall be* darkness unto you, so that † ye shall have no divination.
And the sun shall go down upon the prophets,
And the day shall be ‡ dark upon them.
7 Then shall the seers be ashamed, and the diviners confounded;
Yea, they shall cover the § mouth, *even* all of them:
For God will not answer.
8 But I truly am filled *with* power;
With the Spirit of Jehovah, and *with* judgment, and might;
To declare unto Jacob his transgression, and unto Israel his sin.

‖ Hebr. in the midst of, * from a vision. † from divining.
‡ Or, black, or, gloomy. § the upper lip.

5. —bite with their teeth] Put into their mouth: as the opposition shews. Famine is expressed by cleanness of teeth: Am. iv. 6.

—and cry, Peace] And proclaim peace. The versions and Chald.

—prepare] Properly *sanctify*, or, prepare for a holy purpose. Ex. xix. 10, 11. Hence, to prepare in general, to appoint, to set apart.

7. —cover the mouth] With part of the long eastern vesture. This action was a sign of being put to silence; of disgrace and dejection. Lev. xiii. 45. Ex. xxiv. 17, 22.

8. With the spirit] For the form of expression, see Ex. i. 7.

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9 Hear this, I pray you, ye Heads of the house of Jacob,
And ye leaders of the house of Israel:
Ye who abhor judgment,
And pervert all *that is* right:
10 Who build up Sion by blood, and Jerusalem by iniquity.
11 The Heads thereof judge for reward;
And the priests thereof teach for hire;
And the prophets thereof divine for silver:
And yet they lean on Jehovah,
Saying:
Is not Jehovah in the midst of us?
Evil shall not come upon us.
12 Therefore because of you Sion shall be ploughed *as* a field;
And Jerusalem shall become heaps;
And the mountain of the ‖ temple * as high places of a forest.

CHAP. IV.

1 BUT it shall come to pass, in the † latter days,

‖ Hebr. house. * for. † end of days.

10. Who build up] Raise magnificent palaces. See the opposition, *v.* 12. The verb may be in the infinitive mood absolute. See Bishop Lowth on Isai. xxi. 5. The versions seem to read בני in the plural: *building up*; and twelve MSS. have בונת.

11. —for hire] Beyond what the law of Moses prescribes.

12. —heaps] In the parallel place, Jer. xxvi. 18, we find עיים; which is the reading of three MSS. now, and was originally that of three more. It is also found in the Bab. Talmud. One MS. has לעיים. For עיין see Præl. Hebr. iii. p. 37.

—high places] As hills in a forest. One MS. reads לבהמות: *for cattle of the forest.* See c. v. 8.

CHAP. IV.

1. But it shall come to pass—] These four verses contain a prophecy which was to be fulfilled by the coming of the Messiah; when the Gentiles were to be admitted into covenant with God, and the Apostles were to preach the gospel, beginning at

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That the mountain of the ‡ temple of Jehovah shall be
Established on the top of the mountains,
And it shall be exalted above the hills:

‡ Hebr. house.

Jerusalem; Luke xxiv. 47. Acts ii. 14, &c: when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace.

Bishop Lowth, on Isai. ii. 2, thinks that Micah took this passage from Isaiah. It is true that he has improved it, after the manner of imitators. Or, the Spirit may have inspired both prophets with this prediction: or, both may have copied some common original, the words of a prophet well known at that time. It will be useful to compare the parallel places, as they now stand.

| Micah iv. | Isai. ii. |
|---|---|
| 1. והיה באחרית הימים | 2. והיה באחרית הימים |
| יהיה הר בית יהוה | נכון יהיה הר בית יהוה |
| נכון בראש ההרים | בראש ההרים |
| ונשא הוא מגבעות | ונשא מגבעות |
| ונהרו עליו עמים: | ונהרו אליו כל הגוים: |
| 2. והלכו גוים רבים ואמרו | 3. והלכו עמים רבים ואמרו |
| לכו ונעלה אל הר יהוה | לכו ונעלה אל הר יהוה |
| ואל בית אלהי יעקב | אל בית אלהי יעקב |
| ויורנו מדרכיו ונלכה בארחתיו | ויורנו מדרכיו ונלכה בארחתיו |
| כי מציון תצא תורה | כי מציון תצא תורה |
| ודבר יהוה מירושלם: | ודבר יהוה מירושלם: |
| 3. ושפט בין עמים רבים | 4. ושפט בין הגוים |
| והוכיח לגוים עצמים עד רחוק | והוכיח לעמים רבים |
| וכתתו חרבותם לאתים | וכתתו חרבותם לאתים |
| וחניתותיהם למזמרות | וחניתותיהם למזמרות |
| לא ישאו גוי אל גוי חרב | לא ישא גוי אל גוי חרב |
| ולא ילמדון עוד מלחמה: | ולא ילמדו עוד מלחמה: |

—shall be established] Two MSS. read as the words are placed in Isaiah, נכון יהיה. Sion shall be raised above the mountains in true eminence; shall be placed, as it were, on their top.

—it shall be exalted] הוא is wanting in three MSS: and in Isaiah the margin of one MS. has it.

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And the § people shall flow unto it.
2 And many nations shall go, and shall say:
Come, and let us go up unto the mountain of Jehovah,
And unto the ‖ temple of the God of Jacob:
That he may teach us of his ways, and that we may walk in his paths.
For from Sion shall go forth a law,
And the word of Jehovah from Jerusalem.
3 And he shall judge between many * people,
And he shall convince strong nations † afar off:
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks,
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.
4 But they shall sit every man under his vine,

§ Hebr. peoples. ‖ house. * peoples. † to afar.

—the people] Five MSS. and Syr. supply כל: and one MS. has כל הגוים.

—shall flow unto it] Eleven MSS. and one ed. read אליו: and another MS. read thus originally.

2. —nations] Two MSS. and Talm. Bab. have עמים.

And unto the temple] Two MSS. read אל בית. But in Isaiah sixteen MSS. and two editions read ואל: MS. 3 read so originally: MS. 130 perhaps reads so: and MS. 150 reads so now: agreeably to *ó*. Ar. Syr. Vulg. But Chald. wants the conjunction, and has only לבית. See Bishop Lowth.

—in his paths] In both prophets together, three MSS. and three editions read the Hebrew word with the regular plural termination ות.

3. —many people] Two MSS. want רבים.

—afar off] This, as Bishop Lowth observes, is added in Isaiah by Syr.

—their swords] Twenty MSS. and two editions read חרבותיהם: and two MSS. read חרבותם.

And their spears] Twenty-one MSS. and two editions read חניתותיהם. See the reverse of this beautiful and classical image, Joel iii. 10. and the quotations in Bishop Lowth, Isai. ii. 2.

—lift up] Four MSS. read ישא.

—learn] Seven MSS. read ילמדו.

4. But they shall sit—] See, on this elegant and beautiful addition to Isaiah, Bishop Lowth on Isai. ii. 2.

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And under his fig-tree: and none shall make *them* afraid.
For the mouth of Jehovah *God* of hosts hath spoken *it*.
5 Although all the ‡ people walk
Every one in the name of his God:
Yet let us walk in the name of Jehovah
Our God, for ever and ever.
6 In that day, saith Jehovah,
I will gather her that § halteth, and her that is driven out will I assemble:
And her whom I have afflicted.
7 And I will make her that ‖ halted * a residue,
And her that was removed afar off, † a strong nation:
And Jehovah shall reign over them in mount Sion,
From henceforth even for ever.
8 And thou, O tower of Eder,

‡ Hebr. peoples. § Or, that is disabled. ‖ Or, that was disabled.
* for a residue. † for a strong nation.

5. —in the name] Or profession of Jehovah, who has such mercies in store for us.

6. —that halteth] Zeph. iii. 19. is a parallel place. See also צלע Ps. xxxv. 15. xxxviii. 18. The word צלע signifies in Arabic, *inclinavit, propendit, declinavit;* and one of its derivatives, *curvus et claudus a natura, in latus propendens.* See Golius. The ideas of suffering, of weakness, of being broken or subdued, are given by the old versions.

Though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country, I will send them the Messiah, and will be always their King.

7. —a residue] A part of them shall be preserved; in whom the future designs of my providence shall be accomplished.

"והנחלאה Eadem voce reddunt *6.* Syr. Ch. qua והנדחה *v.* 6: quæ igitur forte hic legenda est, cum verbum חלא in cod. Hebr. alibi non occurrat.—Quæ laboraverat V. f. הנלאה." Secker.

—for ever] This will be fulfilled at the future restoration of the Jews.

8. —Eder] A tower in or near Bethlehem. Gen. xxxv. 21. Or, as some, a tower near the sheep-gate in Jerusalem. Neh. iii. 1, 32. The word signifies, *a flock.*

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O fortress of the daughter of Sion, thy time shall come:
And the former dominion shall return,
*Even the* kingdom, to the daughter of Jerusalem.
9 And now why dost thou cry out * loudly?
*Is there* no king in thee?
Hath thy counsellor perished?
For pangs, have seized thee, as a woman in travail.
10 Be in pangs, and bring forth, O daughter of Sion, as a woman in travail:
For now thou shalt go forth from the city, and shalt dwell in the field:
And thou shalt go *even* unto Babylon; there shalt thou be rescued:

‡ Hebr. crying out.

O fortress] See mention of Ophel, Neh. iii. 26, 27. xi. 21. 2 Chron. xxvii. 3. xxxiii. 14. Isai. xxxii. 14.

—of the daughter of Sion] Possibly, Belonging to the tribe of Judah.

—thy time] I read with Syr. עתך for עדיך.

"Syr. legerunt עתך. Confer vii. 12." Secker.

—dominion] On the return from Babylon. Or, on the coming of the Messiah, and the future grand restoration; if Bethlehem be spoken of.

"This verse seems to say, that to the family of David, denoted first by the place from whence it sprang, then by the place where it settled, the former dominion should come and arrive, the kingdom *to* [or *of*, for so Syr. Chald.] the daughter of Sion. This agrees well with what is said of Christ Luke i. 32, 33. *b.* add that this kingdom shall come from Babylon. See *v.* 10." Secker.

9. And now] *b.* Ar. Chald. Houbigant, five MSS. and a sixth originally, read ועתה. But see c. v. 1.

—loudly] Six MSS. and three editions read ריע, which may be the infinitive *clangendo*, as בין Prov. xxiii. 1. The word may be used in a middle sense, for any cry; whether arising from danger, sorrow, or joy.

—no king] Jehovah is thy king. Jer. viii. 19.

10. —bring forth] see Ps. xxii. 10.

—in the field] See Hos. xii. 9.

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There shall Jehovah redeem thee from the hand
of thine enemies.

11 And now many nations are gathered against thee:
Who say, Let her be defiled; and let our eye see
*its desire* on Sion.

12 But these know not the thoughts of Jehovah,
Neither understand they his counsel:
For he hath assembled them as a sheaf to the
threshing floor.

13 Arise and tread out the grain, O daughter of Sion:
Thine horn will I make iron,
And thine hoofs will I make brass.
And thou shalt beat in pieces § many ‖ people;
And thou shalt devote the gain from them unto
Jehovah;
And their substance, unto the Lord of the whole
earth.

§ Or, mighty. ‖ Hebr. peoples.

—there] Eight or ten MSS. and Syr. read וישם, *and there*, twice in this *v.* And *ó.* translate the second שם *και εκειθεν.*

11. —many nations] The Idumeans, Ammonites, Moabites, Philistines, Babylonians.

—eye see] So Ps. liv. 7. lix. 10. Two MSS. and two editions read עינינו, with V. Syr. Chald.

12. —know not] See Isai. x. 7. All these are instruments in the hand of Jehovah; and shall be destroyed in their turn.

13. —O daughter of Sion] Some of these nations were subdued by the Maccabees. 1 Macc. v. 3, 6.

—horn] With which thou shalt push thy enemies. It is part of the allegory, which is beautifully taken up from the last line of *v.* 12.

—thou shalt devote] The versions and Chald. read והחרמת.

—the gain] "And thou shalt devote unto Jehovah their treasure." Dr. Wheeler.



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CHAP. V.

1 *BUT* now assemble thyself, O daughter, *in* * troops:
They have laid siege against us:
They have smitten with a rod upon the cheek
The Judge of Israel.
2 And thou, Bethlehem-Ephrata,
*Art thou too* little to be among the leaders of Judah?

* Hebr. a troop.

1. *But* now] Houbigant observes that Ar. read ועתה: so does one MS.

—O daughter] *ó.* MS. Ald. and Ar. add *of Ephraim:* and Chald. renders *per turmas.*

They have laid] Or, siege is laid. See on Jon. iii. 7.

—upon the cheek] A great indignity. οταν επι κοῤῥης. Demosth. in Mid.

The Judge] Hoshea may be supposed to have suffered such contumely, when Samaria was taken: 2 Kings xvii. 6: or, Zedekiah, on the taking of Jerusalem: ib. xxv. 7.

2. And thou] Some: art thou: but no old version. Pocock in porta Mosis says, *Fors,* quæ minor fuisti quam ut &c. which seems the meaning of *ó.* But I find not ל in this sense, though מ often. Parum est, te numerari. Cocceius. It may be translated: thou shalt, or art to be small. For ל is sometimes instead of a future. See Nold. Pocock proposes, after some Jews of great character, that צעיר may signify here, the contrary to its usual meaning; as he shews many words, especially in Arab. have the contrary meaning. But this might lead those Jews, who wrote Arabic, to think so here too easily.——On the whole, there seems but slender proof of this contrary signification." Secker

—Ephrata] The Greek translator, quoted by St. Matthew, seems to have read Bethlehem-Judah, as Judg. xvii. 7. Or, in the haste of writing, a transcriber may have anciently substituted *Judah* for *Ephrata;* each word being properly and naturally subjoined to *Bethlehem.* See the Greek: Josh. xv. 59.

*Art thou too* little—] See Syr. which may be pointed interrogatively, Parva tu quæ sis? The question implies the negative; which is inserted Matth. ii. 6: and also in the Arabic version. "MS. Copt. ⲟⲩ, non, addit." Mr. Woide. Houbigant conjectures that we should read צעיר לא היית *nequaquam minima es.*

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Out of thee shall come forth unto me
*One who is* to be a Ruler in Israel:
And his goings forth *have been* from of old, from
the days of hidden ages.

This reading is favoured by the Arabic, *non parva es.* The note on ολιγιστος in Sixtus Quintus's edition of *ó.* Romæ MDLXXXVII, is, "Alii vero libri habent μη ολιγιστος, quod est apud Tertullianum & Cyprianum." And vers. ant. Itala has "nequaquam minima." Kenn. diss. gen. §. 77. So Origen and Justin. ib. §. 80. 2. See also Dr. Owen on the Septuagint: p. 15. *ó.* ed. Pachom. have also μη ολιγιστος, on which rendering it must be observed that μη may be interrogative: as Matth. ix. 15. "באלפי. Heads of thousands in Israel, several times in Numb. and Josh. See also 1 Sam. xxiii. 23. x. 19." Secker.

Both the Hebrew, the Vulg. and the Greek, as they now stand, are capable of being pointed interrogatively.

—among the leaders] The vau in אלופי may easily have been omitted, as Jer. xiii. 21, Gen. xxxvi. 30. Or, "among the *thousands;*" the large bodies governed by Chiliarchs. See Capellus: and 2 Chron. i. 2.

Out of thee] Two editions of St. Matthew, Erasm. 1. and Ald. read εκ σου μοι. Then follows in the gospel a double translation of מושל ηγουμενος and ος τις ποιμανει, and a periphrasis of בישראל *in Israel.*

"ל omittunt Matth. Syr. Præfigunt γαρ Matth. Arab." Secker.

—his goings forth] See Hos. vi. 3. His appearance: his displays of power. See John i. 1. Col. i. 16. "יצא—used of a people coming originally from such a place. Deut. ii. 23. of a person's setting out from a place to found an empire. Gen. x. 11. Here it must have one or both of these two meanings. יצא—ומוצאותיו signifies nativity Gen. xxv. 25, 26. xxxviii. 28, 29. Is. xxxix. 7. Gen. xvii. 6. xxxv. 11. 2 Chron. xxxii. 21. Here it seems related to the preceding יצא. May it then signify the person's original descent from Bethlehem being ancient, i. e. in David's time? This depends partly on the following words; and taking them to signify only antiquity, it may be said of all men thus, that their מוצאות are ancient, i. e. from Adam. But ancestors of no name are counted for none. But it is observed that one going forth is spoken of as future and another as past, which suits none but Christ, who being λογος του θεου is properly מוצא פיו or שפתיו. But qu. where the scripture hints him to be so on any such account. מוצא thus joined means only words in the common sense, or intentions expressed. Chald. expresses

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3 Therefore will he † deliver them up, until the time
when she that bringeth forth hath brought forth;
And until the residue of their brethren shall be
converted, together with the sons of Israel.
4 And he shall stand, and shall ‡ feed *his flock*, in
the strength of Jehovah;
In the § majesty of the name of Jehovah his God:
And they shall be converted: for now shall he be
great

† Hebr. give. § Or, rule. ‡ Or, loftiness.

the word thus, 'Whose name has been spoken, or foretold:" *ó.* ἐξοδος, Syr. singularly. If it signify simply nativity, the plural perhaps may denote the eminence of Christ's eternal generation. See Bp. Chandler's defence: p. 153, 154." Secker.

"מקדם. God is said to be מקדם Hab. i. 12, and מעולם Ps. xc. 2. But he is never said to be מימי or בימי either קדם or עולם. He is said to have formed a thing מימי קדם 2 Kings xix. 25: and as that doing was only purposing or foretelling, some think the מוצאות of this person was his being foretold מקדם. But we rightly translate that, of ancient time; which this phrase signifies Lam. i. 7. Is. xxiii. 7. and in this prophet vii. 20, and never any thing else; and so בימי קדם Ps. xliv. 2, and כימי קדם Is. li. 9. And מקדם signifies the same, Ps. lxxvii. 11, and cxliii. 5, Is. xlv. 21. מימי עולם is only here. But ימי עולם Is. lxiii. 9, 11. mean former time, and כימי עולם as in former time, in this prophet vii. 14, and Am. ix. 11. Nor does עולם ever signify more. God indeed is said to be מיום Is xliii. 13." Secker.

3. —will he deliver them up] Sc. God. Arab. reads, תתנם wilt thou deliver them up.

—their brethren] So *ó.* Ar. Chald.

—together with] See על Nold. §. 9. The sense is: God will not fully vindicate and exalt his people, till the Virgin-mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

"All the Jews whose writings we have apply this text to the Messiah; though it seems by Theophylact on 2 Matth. that some Jews formerly understood Zorobabel. Poc." Secker.

4. —he shall stand] The Ruler, mentioned *v.* 2.

feed] Instruct and govern his followers.

—they shall be converted] The Jewish people. וישובו one MS. See V. Syr. Chald. Here is an instance in which a MS.

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Unto the ends of the earth:
5 And He shall be peace.
When the Assyrian shall have come into our land,
And when he shall have trodden in our palaces;
Then shall be raised up against him seven ‖ rulers,
And eight princes of men:
6 And they shall devour the land of Assyria with the sword,
Even the land of Nimrod in the entrances thereof:
And they shall deliver us from the Assyrian, when he shall have come into our land,

‖ Heb. shepherds.

differs from the Masoretic punctuation, which I have not observed elsewhere.

—shall he be great] By the extent of his kingdom. *δ.* Ar. read יגדלו *shall they be great:* i. e. the Jews, at their final restoration.

5. —peace] The cause of peace and reconciliation.

"And this man shall be [our] peace." Dr. Wheeler.

When the Assyrian] After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the subversion of the Assyrian empire.

"Transponitur כי, Ps. cxviii. 10, 11, 12: et cxxxviii. 2." Secker.

—shall be raised up] *δ.* read והקמו i. e. והוקמו και επεγερθησονται.

—seven rulers—eight princes] Perhaps a definite number for an indefinite: as Eccl. xi. 2. Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took Nineveh: whose number may have been what is here specified. "Seven and eight may be for an indefinite number, as Eccl. xi. 2." Secker.

—princes] Anointed. Ps. ii. 6.

6. —with the sword] "Videtur leg. בפתיחה. Notat פתח gladium stringere." Secker.

—of Nimrod] See on Nahum i. 1.

—they shall deliver us] So Houbigant, who reads והצלנו: and observes that Chald. and Syr. read the affix נו *us*. The reading of Chald. and Syr. was והצלנו: in which word the *vau* after ל may have been supplied by a point, as it often is. Or we may render, "And *one* shall deliver us:" that is, And we shall be delivered. See on Jon. iii. 7.

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And when he shall have trodden in our borders.

7 Also the residue of Jacob shall be among the nations,
In the midst of many * people.
As the dew from Jehovah,
As the showers upon the grass;
Which tarrieth not for man,
Neither waiteth for the sons of men.

8 And the residue of Jacob shall be among the nations,
In the midst of many † people,
As a *devouring* lion among the cattle of the forest,
As a *young* lion among the flocks of sheep:
Who, when he passeth through, treadeth down,

* Hebr. peoples. † peoples.

—in our borders] Fourteen MSS. and five editions read the original word plurally, with the versions and Chald.

It is very observable that two MSS. read בארמנותנו *in our palaces*; and a third ארמנותנו: two of them making this line an exact repetition of what occurs *v.* 5: which is what a reader, acquainted with the manner of the Hebrew writers, would naturally expect. See *v.* 7, 8.

7.—among the nations] בגוים is supplied by the *ō*. Ar. Syr. and by MS. 154, a very ancient and excellent one. The following verse shews that it is the genuine reading.

As the dew] The Jews contributed to spread the knowledge of the one true God during their captivity. See Dan. ii. 47. iii. 29. iv. 34, 5. vi. 26.

The gospel was preached by them, when the Messiah appeared: and it shall again be propagated by their future glorious restoration. Rom. xi. 12, 15.

Which tarrieth not] Which grass springeth up without the attention and culture of men.

—of men] Of so mean and humble a creature as man: "Of mortals." Dr. Wheeler.

8. As a *young* lion] Eighteen MSS. and two editions read וככפיר: "And as a young lion:" two read so originally: two read so now: and perhaps three more. This is also the reading of the versions and Chald.

The victories of the Jews under the Maccabees, and those which will hereafter be reaped by them, are foretold in this and the next verse.

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And teareth, and none delivereth.
9 Thine hand shall be lifted up over thine adversaries,
And all thine enemies shall be cut off.
10 And it shall come to pass in that day, saith Jehovah,
That I will cut off thine horses from the midst of thee,
And I will destroy thy chariots:
11 I will also cut off the cities of thy land,
And I will throw down all thy strong holds.
12 I will also cut off the sorcerers from thy border;
‡ And thou shalt have no soothsayers.
13 I will also cut off thy graven images and thy statues from the midst of thee;
And thou shalt no longer bow down thyself to the work of thine hands:
14 And I will root up thy groves from the midst of thee.
I will also destroy thine enemies:
15 And I will execute vengeance, in anger and in fury,
Upon the nations which have not hearkened *unto me.*

‡ Hebr. And soothsayers shall not be unto thee.

12. —the sorcerers] *ó.* read כשפיך *thy sorcerers.* So does MS. 383.

—from thy border] So יד is sometimes rendered. See Ezek. xlviii. 1. Chald. has מבינך, *from within thee,* and probably read with two MSS. מקרבך, *from the midst of thee.* Houbigant renders, "Ego auferam amuleta de manibus tuis:" reading מידיך, *from thine hands,* with *ó.* Ar. Syr. and five MSS.

14. —thy groves] The usual scenes of idolatrous practices.

—thine enemies] So Chald. agreeably to the Hebrew.

15. —hearkened *unto me*] See *ó.* MS. Al, υπηκουσαν μου.

"So MS. Copt." Mr. Woide. And one MS. perhaps reads שמעוני. The ancients agree in the rendering proposed.

The Babylonians shall rout your armies and take your cities. *v.* 10, 11. See *v.* 1. They shall cut off your false prophets, and destroy the objects of your worship: *v.* 12, 13, 14. The nations hostile to you shall experience my anger, and shall be themselves subdued. *v.* 14, 15.

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CHAP. VI.

1 HEAR ye now what Jehovah saith:
Arise, contend thou before the mountains;
And let the hills hear thy voice.
2 Hear ye, O mountains, the controversy of Jehovah;
And ye strong foundations of the earth.
For Jehovah hath a controversy with his people;
And with Israel he pleadeth.
3 O my people, what have I done unto thee?
And wherein have I wearied thee? Testify against me.
4 For I brought thee up out of the land of Egypt;
And out of the house of slaves I redeemed thee.
And I sent before thee Moses, Aaron, and Miriam.
5 O my people, remember now
What Balak *the* king of Moab consulted;
And what Balaam *the* son of Beor answered him;

1. —before the mountains] את *apud, coram, ad.* Nold. Contend publicly, in the face of the creation.

2. —strong] Many MSS. and four editions read והאיתנים. Houbigant prefers the reading of 5. והעמקים:

"And ye vallies, the foundations of the earth."

"Videtur legendum והאזינו. sequitur ם. העמקים Houbigant male." Secker.

According to this conjecture, the rendering would be:

"And hearken, ye foundations of the earth."

3. —wearied thee] By unnecessary burthens, or undeserved calamity.

4. —Miriam] She was a prophetess. Ex. xv. 20. Numb. xii. 2.

5. O my people—] The structure of the words is such in the original, that the English language cannot represent what we may suppose to be the true measure of this passage: but the Vulg. may be thus distributed;

"Populo meus, memento quæso quid cogitaverit
Balach rex Moab:
Et quid responderit ei
Balaam filius Beor, &c."

Balaam was called to curse Israel; but by my impulse he blessed them.

—consulted] Purposed. Secker.

—answered] Some think what Balaam answered here means

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From Shittim even unto Gilgal:
That ye may know the § righteousness of Jehovah.
6 Wherewith shall I ‖ come before Jehovah?
*Wherewith* shall I bow myself unto the * High God?
Shall I † come before him with burnt-offerings;
With calves of a ‡ year old?
7 Will Jehovah be well pleased with thousands of rams;
With ten thousands of rivers of oil?
Shall I give my first-born *for* my transgression;
The fruit of my § body *for* the sin of my soul?
8 He hath shewed thee, O man, what is good:

§ Hebr. righteousnesses. ‖ prevent Jehovah. * the God of height.
† prevent him. ‡ *the* sons of a year. § belly, or, womb.

his advice, Numb. xxxi 16, how Balak should seduce Israel in their passage through Shittim to Gilgal. Ch. supplies, Did I not perform great things from Shittim to Gilgal? No one interpretation is probable." Secker.

From Shittim] From the encampment at Shittim, Numb. xxv. 1, on the way to that at Gilgal: Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite Gilgal.

According to Chald. there seems an omission in the text:

" Were not great things done for you
From Shittim even unto Gilgal?"

See Josh. iii. 1. iv. 20. Thus there will be a reference to the miraculous passage over Jordan.

—even unto Gilgal] Many MSS. and two editions read ועד. So Syr. ועדמא.

—the righteousness] " The great righteousness." Dr. Wheeler. We may often observe that the original word includes the notion of mercy.

7. —rivers of oil] Or, fatted sheep: if we read רחלי with V. *ó*. Ar. Houbigant.

—first-born] The dearest of my offspring. It is well known that the Phenicians, and their descendents the Carthaginians, sacrificed their children to Saturn. And some of the idolatrous Jews and Israelites imitated this horrid practice.

8. He hath shewed] V. Ar. Syr. read אגיד. *I will shew.* *ó*. ed. Ald. have Ει απηγγειλε, instead of Ει απηγγελη, the reading of MS. Vat. and Alex.



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And what doth Jehovah require of thee,
But to do justice, and to love mercy,
And to be humble *in* walking with thy God?
9 The voice of Jehovah crieth unto the city:
And *there is* sound wisdom with them that fear his name:

—justice] Right, just dealing. See Pocock.
—mercy] Goodness, kindness, beneficence. Ibid.
—to be humble—] Submissive to God's laws, resigned to his will, acquiescing in his revelation of himself: ib.

Prov. xi. 2. צנע is opposed to pride. See Schultens. The Arab. root signified *paravit, didicit;* and hence, say Schultens and Taylor, a wellformed wellmanaged mind. In Chald. the root denotes *abscondere;* whence *retiredness, modesty, humility.*

The manner of raising attention in *v.* 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in *v.* 3, 4, 5. And God's mercies having been set before his people, one of them is introduced, in a beautiful dramatic form, as asking what his duty is towards so gracious a God: *v.* 6, 7. The answer follows in the words of the prophet Micah, *v.* 8, if we read הגיד, *he hath shewed thee;* or, perhaps, in the words of Jehovah, if אגיד, *I will shew thee,* should be thought the true reading; though, according to this latter reading, it may well be supposed that the prophet replies in his own person.

Bishop Butler thinks that we have here the demand of Balak, and the answer of Balaam. Ser. vii. p. 121. Bishop Lowth adopts this idea, and adds, "Mire congruit cum cæteris Balaam monumentis res, dictio, constructio, forma ipsa et character compositionis." Præl. Hebr. xviii. p. 229. ed. 2. 8vo. And Mr. Peters says, that we have a sort of dialogue between Balak and Balaam represented to us in the prophetical way. The king of Moab speaks, *v.* 6. Balaam replies by another question, in the two first hemistichs of *v.* 7. The king of Moab rejoins, in the remaining part of the verse. Balaam replies, *v.* 8. Sermons, xiv. 8vo. p. 333.

9. —them that fear] Four MSS. read יראי, and three in the margin. MS. 2 reads so at present, and MS. 99 has the ה on a rasure. V. *ó.* Ar. Syr. also read יראי. It must likewise be observed that V. *ó* A. suggest the reading of ותשועה or והושיע.

"And there is safety to them who fear his name." Or.
"And he will save them &c.
—his name] שמו *ó.* A. Syr.

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Hear, O ye tribes, him that testifieth.
10 ARE there yet *in* the house of the wicked the treasures of wickedness;
And the ‖ scant measure *which is* abominable?
11 Shall I count her pure with the * wicked balances,
And with the bag of † deceitful weights?
12 Whose rich men are full of ‡ violence;
And her inhabitants have spoken falsehood;
And their tongue *is* § deceitful in their mouth.
13 Wherefore I will begin to smite thee,
To make *thee* desolate, because of thy sins.
14 Thou shalt eat, but shalt not be satisfied:
And it shall be dark in the midst of thee:

‖ Hebr. the ephah of leanness, * the balances of wickedness. † weights of deceit.
‡ Or. rapine. § deceit.

—O ye tribes] Reading מטות with V: which scarcely differs from ממהו; and מי with Syr.

—him that testifieth] עוד *testari* is often used in Hiphil both without the formative ו and with the ה paragogic. D. Durell translates,

"Him that testifieth against her:"

sc. the city. See 1 Kings xxi. 10, 13.

10. Are there—] The words of Jehovah follow, to the end of *v.* 16.

One MS. reads חיש, which is the true reading; and Chald. represents it. Many MSS. and some editions read והאיש. Thus 2 Sam. xiv. 19, where we have אש for the verb substantive יש in the text, four or six MSS. read יש, and many MSS. איש.

13. —begin] Seven MSS. and four editions read והחלתי as Deut. ii. 31. 1 Sam. xxii. 15. from חלל, in Hiphil *to begin.* So V. *ô.* Ar. Syr. We may render *I have begun:* or the verb may be converted into the future by the distant vau: which common Hebraism affected St. Peter's Greek, 2 Pet. iii. 10. if, as in some editions, we read καυσομενα τηκεται.

"I also am wearied in smiting thee,
In making [thee] desolate for thy sins." Dr. Wheeler.

14. Thou shalt eat] This threatening occurs Hos. iv. 10. l. 1.

And it shall be dark] Read ויחשך with *ô.* Ar. Houbigant. Darkness is often put for calamity. See Job xviii. 6. Isai. lix. 9. Am. v. 20.

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And thou shalt take hold, but shalt not carry away:
And that which thou carriest away will I give up to the sword.
15 Thou shalt sow, but shalt not reap:
Thou shalt tread the olive, but shalt not anoint thee with oil:
And *the grape of* the choice wine, but shalt not drink the wine.
16 For thou hast kept the statutes of Omri,
And all the works of the house of Ahab;
And ye have walked in their counsels;
That I should make her ‖ a desolation,
And her inhabitants * an hissing:
And *that* ye should bear the reproach of my people.

CHAP. VII.

1 WOE is me, for I am become
As the gatherers of late figs, as the gleaners of the vintage:
*There is* no cluster to eat:

‖ Hebr. for a depolation. * for an hissing.

—take hold] The true reading is, ותשג, as one MS, and three editions read; or ותשיג as two MSS. read. Compare Hosea ix. 11, 12, with this and the foregoing line.

15. Thou shalt sow—]] En queis consevimus agros! is the language of the husbandman's bitter complaint. Virg.

16. —thou hast kept] Read ותשמר with V. *d.* Ar. Syr. Houbigant. Chald. has ותשמרו *For ye have kept.*

—Omri] An idolatrous king. 1 Kings xvi. 25.

—the works] *d.* Ar. Chald. read מעשי.

—ye have walked] V. ותלך *And thou hast walked.*

—make her] Syr. reads אותה sc. the city: *v.* 9, 12.

—of my people] Which will fall on my people, when their enemies subdue them.

CHAP. VII.

1. late figs] The word קיץ, which is sometimes used for summer fruits in general, [see Amos viii. 1, 2. Isai. xvi. 9. Jer. xl. 10. xlviii. 32] may here be opposed to the early ripe fig of superior quality. See on Hos. ix. 10. *d.* read קש *stubble.*

—gleaners] The women who glean, &c. See Zech. ix. 17.

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My soul desireth the first-ripe fig.
2 The good man is perished from the land,
And *there is* none upright among men.
All of them lie in wait for blood:
They hunt every man his brother *for his* † destruction.
3 *Their* hands *are ready* for evil, to do *it* earnestly:
The prince asketh *a bribe;* and the judge *decideth* for reward;
And *as for* the great man, he uttereth the wickedness of his ‡ soul: and they do abominably.
4 Their good *man is* as a briar, their upright *man as* a thorn hedge.

† Or, *with* a net. ‡ Or, desire.

2. The good man—] As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage; so neither can the good and upright man be discovered by diligent searching in Israel. This comparison is beautifully implied.

—destruction] The preposition ל is understood, as very frequently.

3. *Their* hands] Perhaps the true reading is כפיהם. as the versions and Chald. read.

—to do *it* earnestly] "Thoroughly, effectually. *To good it.*" Tayl. conc. Or, "they do no good." Et non benefacientes *sunt.* Syr. Chald. We may read לא חיטיבו. *they do no good;* or, לא חיטיב, *not* for *doing good.*

"[Their] hands are [bent] on iniquity, to execute it fully."
Dr. Wheeler.

—uttereth] See הוא at the end of a sentence *v.* 18: and היא Nahum ii. 8.

—the wickedness] The versions read אות *the desire.* "Qualia dona illi accepta sunt." Moerlius.

—and they do abominably] Reading, according to Syr. and Arab. ויתעבו. Houbigant reads ויתעבוהו: *and men abominate him*: sc. the great man. Vulg. reads ויעכרוה *and they trouble it:* sc. the land: unless, as Pocock thinks, they take the Arabic sense of עתב *miscuit.*

"And the great man uttereth the iniquity of his soul,
Even he, because he hath perverted it." Dr. Wheeler.
He reads ויעבתה.

4. Their good *man*] The ה may be taken from the foregoing

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*It Is* the day of thy watchmen: thy visitation
cometh.
Now shall be their perplexity.
5 Trust ye not in a friend:
Put ye not confidence in a guide:
From her that lieth in thy bosom keep the doors
of thy mouth.
6 For the son shall dishonour the father:
The daughter shall rise up against her mother; the
daughter-in-law against her mother-in-law:
A man's foes *shall be* the men of his houshold.
7 But I will look unto Jehovah;
I will hope in the God of my salvation: my God
will hear me.
8 Rejoice not over me, O mine enemy:

word, and we may read הטובם: though grammarians object to this form. But there are repeated instances of it: as Josh. vii. 21. viii. 33. 2 Kings xv. 16. See Guarini Gramm. Hebr. 4to. 421.

—their upright *man*] Reading with Dr. Durell, ישרם משוכה. Houbigant reads כשוכה ישרם: but the particle of similitude is often understood.

"Videtur legendum ישרם משוכה, vel כמשוכה. Vid. Prov. xv. 19." Secker.

For the image, see Numb. xxxiii. 55. Josh. xxiii. 13. Ez. ii. 6. xxviii. 24. Hos. ii. 6. Harmer i. 452.

—watchmen] These were to be diligent on the approach of danger. Isai. xxi. 11.

—thy visitation] 6. Ar. prefix to this word הוי הוי *alas! alas!* and one MS. prefixes הנה *behold.*

5. Put ye not confidence] Seven MSS. and four editions read ואל, *et non*, with the versions and Chald.

5. Guide] "אלוף. Husband is called the אלוף of the wife's youth, Prov. ii. 17; and perhaps is meant here. A whisperer separateth אלוף Prov. xvi. 28. Ch. Syr. translate it in the text by קריב." Secker.

6. The daughter] Our Lord has this passage in view Matth. x. 35, 6: and accommodates it to the times of persecution.

7. But I—] The people led captive are introduced as using this language.

8. —enemy] Assyria, and Babylon.

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Though I am fallen, *yet* shall I rise;
Though I sit in darkness,
*Yet* shall Jehovah be a light unto me.
9 I bear the indignation of Jehovah,
Because I have sinned against him:
Until he plead my cause, and execute judgment for me;
*Until* he bring me forth to light, *until* I see his righteousness.
10 Then *she that is* mine enemy shall see *it*, and shall be covered *with* shame:
Who said unto me, Where § *is* Jehovah thy God?
Mine eyes shall see *their desire* upon her:
Now shall she be || trodden down, as the mire of the streets.
11 *In* the day when thy walls shall be built,
*In* that day the decree *against thee* shall be removed afar off.
12 And *in* that day they shall come unto thee

§ Hebr. Where *is* he. || for a treading down.

—shall I rise] ὁ. render και αναστησομαι, and thus shew that they read וקמתי.

Ergo ne nimium nostra lætere ruina,
Restitui quoniam me quoque posse puta.
Ov. apud Moerlium.

11. —the decree] Sc. of God for thy captivity. Possible חק, or חוק as eight MSS. and two ed. read, may be considered as a repetition of the close of the foregoing verb, under a different form: and the verse may be a continuation of the enemy's speech. See Syr.

The day when thy walls shall be built,
That day shall be removed afar off.

"Qu. an conjungi debeat ירחקחק reduplicatione in aliis verbis usitata." Secker.

12. —they shall come] Thy restored inhabitants. In the various lections of the famous edition of the Hebrew bible at Mantua, on which consult Kennicott n. 300, יבואו, *they shall come*, is found: with which ὁ. Ar. Chald. agree.

—unto thee] One MS. reads עדיך. That the *vau* is sometimes removed from the beginning of the sentence, see on Hos. xiii. 6.

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From Assyria and the fenced cities;
And from Egypt even unto the river;
And from sea unto sea, and from mountain unto mountain:
13 For the land shall become * desolation
Because of its inhabitants, for the fruit of their doings.
14 Feed thy people with thy crook, the flock of thine heritage,
That dwell solitarily in the forest.
In the midst of Carmel let them feed,
*In* Basan and Gilead, as *in* the days of old.

* Hebr. for a desolation.

—fenced cities] One MS. reads מבצר.

—Egypt] For which the word is sometimes מצור. See Isai. xix. 6. Boch. Geogr. l. iv. c. xxiv. 258. "Probably it should be, 'even unto Egypt, and from Egypt even unto the river.' See Isai. xix. 23. and xi. 16." Secker.

—from mountain] Reading מהר with V, ó. Ar. Houbigant. From Egypt to the Euphrates; from the Red Sea to the Mediterranean; and from mount Libanus to mount Seir. See Capellus.

"Videtur pro ועדי, legendum ועדי et forte pro ועדיך יביא legere satius erit עריך יבאו hostes tui venient," Secker.

13. For—] Thy people shall return unto thee from all parts: for the sentence of desolation is passed on the land, and shall soon be executed.

14. Feed—] This may be an address to the governors of the people on their return from captivity.

—solitarily] Without a shepherd.

—forest] Habitantes solitariè sylvam. A figurative description of the captivity. See יער Hosea ii. 12. Bashan and Gilead were famous for fertility and pasturage.

Dr. Wheeler gives the following beautiful turn to this passage: "*Church.* Feed thy people with thy scepter;
The sheep of thine inheritance, dwelling in the solitary grove.
*Jehovah.* Let them feed in the midst of Carmel,
In Bashan and Gilead, as in the days of old."
To him I owe the hint of rejecting the Masoretical punctuation.

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15 As *in* the days when he went forth out of the land of Egypt,
I will shew unto him wonderful things.
16 The nations shall see, and shall be confounded because of all their might:
They shall lay their hand upon *their* mouth; their ears shall be deaf:
17 They shall lick the dust as the serpent;
As the creeping things of the earth, they shall tremble from their close places:
Because of Jehovah our God they shall stand in awe: and they shall fear because of thee.
18 Who is a God like unto thee, pardoning iniquity,
And passing by transgression, in the residue of his heritage?
*And who* keepeth not his anger for ever,
Because he delighteth *in* mercy?
19 He will turn again, he will have compassion on us, he will cover our iniquities.
Yea, thou wilt cast all our sins into the depth of the sea:
20 Thou wilt shew faithfulness unto Jacob, *and* mercy unto Abraham;
Which thou swarest unto our fathers from the days of old.

15. —he went forth] Houbigant reads צאתו: and Syr. Chald. translate "*they* went forth," "shew *them*;" and therefore may have read צאתו, *people* being understood. "A like change of persons is in *v.* 19, and Jer. xvi. 14, 15." Secker.

16. —their ears] Sixteen MSS. and three editions read with Chald. Syr. ואוניהם, *and their ears.*

If the expressions in *v.* 15, 16, 17, are thought too strong for the events which happened under the Maccabees, they may likewise have a reference to the times of the future restoration.

18. —delighteth *in* mercy] Θελητης; ελεως ἐστι. ὁ.

—passing by] "Passeth over." Secker.

19. He will turn again—] "He will again have compassion on us." Dr. Wheeler.

—cover] This is the Chaldee sense of כבש. Syr. reads יכנום *colliget.*

Thou wilt even cast] Syr. reads והשליך *and he will cast.*

Tradam protervis in mare Creticum
Portare ventis. Hor.

—our sins] "Αμαρτιας ημων. *ὁ.* Syr. Vulg." Secker.



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THE BOOK OF

# NAHUM.

I CONCLUDE, from c. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says that his predictions came to pass one hundred and fifteen years afterwards. Ant. ix. xi. 3. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser.

The conduct and imagery of this prophetical poem are truly admirable.

The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness: c. i. 2—8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God: *v.* 9—11.

Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols: 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings; and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary: *v.* 15.

C. II. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah: and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid and sublime images: *v.* 1—10.

A grand and animated allegory succeeds this description: *v.* 11, 12: which is explained, and applied to the city of Nineveh, in *v.* 13.

C. III. The prophet denounces a woe against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms and the

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1 THE Prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.

great and unrelenting slaughter which she spread around her: *v.* 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall: *v.* 4—7.

He foretels that No-Ammon, her rival in populousness, confederacies and situation, should share a like fate with herself: *v.* 8, 9, 10, 11: and beautifully illustrates the ease with which her strong holds should be taken; *v.* 12; and her pusillanimity during the siege; *v.* 13.

He pronounces that all her preparations, *v.* 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail: *v.* 15—17.

He foretels that her tributaries would desert her: *v.* 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound; and the just triumph of others over her, on account of her extensive oppressions: *v.* 19.

To sum up all with the decisive judgment of an eminent critic: "Ex omnibus Minoribus prophetis nemo videtur æquare sublimitatem, ardorem, & audaces spiritus Nahumi: adde quod ejus vaticinium integrum ac justum est poema; exordium magnificum est & plane augustum; apparatus ad excidium Niniveæ, ejusque excidii descriptio & amplificatio, ardentissimis coloribus exprimitur, & admirabilem habet evidentiam & pondus." Præl. Hebr. xxi. p. 282.

It must be further observed that this prophecy was highly interesting to the Jews: as the Assyrians had often ravaged their country, and, I suppose, had recently destroyed the kingdom of Israel.

CHAP. I.

1. The prophecy] The word משא has the general signification of *prolatum*, *effatum*, *pronunciatum*; from נשא *to take up*, or, *to utter*. Ex. xx. 7. Deut. v. 11. 2 Kings xix. 4. It is equivalent to דברים *words*, Prov. xxxi. 1. where it may be translated *prophecy*, in the sense of speaking to edification: 1 Cor. xiv. 3. 2 Kings ix. 25, may be rendered, "Jehovah uttered this prophecy concerning him." Sc. that which follows, *v.* 26. Comp. *v.* 36.

It is translated *burthen*, as if it signified "gravem prophetiam, quæ dura pronunciat atque comminatur." See Capellus on Hab.

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2 Jehovah *is* a jealous and avenging God:
Jehovah avengeth, and is wrathful:

i. 1. And accordingly Chald. on Nah. i. 1, has "Onus calicis maledictionis." But Pocock observes, on Mal. i. 1, that it rather signifies *a message;* and quotes Lam. ii. 14, where the flattering prophecies of false prophets are so called: and where the word may have the sense of *effatum*, as above.

Because *ὁ.* render the word by φδαι. 1 Chron. xv. 22, 27, Houbigant says Forte משא indicat signum cantoribus datum, cum alte extollitur manus ad cantus moderandos." Perhaps we may infer from these places that prophecies were sometimes sung to musical instruments. See 2 Kings iii. 15. 1 Sam. x. 5.

Taylor interprets the phrases, *to lift up a word*, Amos v. 1. *to lift up a proverb, or parable*, Job. xxvii. 1, of speaking with an exerted voice, of pronouncing with spirit and earnestness. But, without including this circumstance in its definition, he thus explains משא: "A prophecy, or burthen, containing things of eminence, weight and importance; taught by man, or revealed by God. The word is plainly ambiguous, and sometimes signifies a heavy judgment." Conc. voc. נטא.

Bishop Chandler, defence &c. p. 10, quotes authority to shew that the word *Sybilla* comes from סבל *to bear*, διὰ τὴν φεροφωνιαν: and adds, "So נשא *to bear, or carry:* Numb. xxiv. 3. xxiii. 7, 18; Jon. Targum to speak a parable. See Isai. xiv. 28. Prov. xxxi. 1. Lam. ii. 14. 2 Kings ix. 25. comp. with *v.* 36."

"Some commentators, particularly Drusius, are of opinion that in this chapter the prophet foretels first the destruction of Sennacherib's army, and then of Sennacherib himself. There seem to me to be so many allusions to the history of these events in this chapter that I am much inclined to subscribe to their opinion. Rabshekah had represented his master as invincible, nay as more powerful than the true God worshipped at Jerusalem. In answer to this the prophet asserts 2—6, the justice and irresistable power of God, and represents him as avenging himself of his enemies (whether Jew or Gentile) and thus insinuates that Sennacherib ought not to assume to himself, but ascribe to God, whose instrument only he was, the overthrow of the nations he had reduced—and as God had overthrown them, and had also afflicted for their sins his own people, so now he would have mercy on his own people *v.* 7. and punish the Assyrians. Compare *v.* 4, with Isai. xxxvii. 24, 25. and *v.* 9, and *v.* 11, with Isai. xxxvii. 23. He foretels the destruction of Sennacherib's army, *v.* 8, 9, 10, 12; the immediate cause of it *v.*

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Jehovah avengeth his adversaries:
And he reserveth *indignation* for his enemies.
3 Jehovah is slow to anger, yet great in power;
But Jehovah by no † means cleareth *the guilty.*
His way *is* in the whirlwind and in the storm;

† Hebr. clearing will not clear.

11; and the consequence of it, latter part of *v.* 12, and 13. The fall of Sennacherib himself is foretold *v.* 14. The prophet then proceeds to announce the joy this should cause among the Jews and the utter destruction of the Assyrian empire that should speedily ensue." Dr. Forsayeth.

—Nineveh] Nimrod, the third in descent from Ham, went forth out of the land of Shinar into Assyria, to wage war against the descendents of Shem, and built Nineveh. For so I understand Gen. x. 10, 11, agreeably to our marginal rendering, and to Bochart Geogr. sacr. *v.* ii. p. 229. And therefore the land of Assyria is called the land of Nimrod, Mic. v. 6. He might assign this city to his son; and call it נינוה, from נין *a son* and נוה *an habitation.* Still we may allow that another Ninus made conquests throughout a great part of Asia, and in that sense founded the Assyrian empire, during the time of the Judges: as otherwise Herodotus's assertion cannot be true, that the duration of the Assyrian monarchy was five hundred and twenty years. See Bishop Lowth's note on Isai. xxiii. 13.

—Elkoshite] So called, says Jerom, from a village in Galilee. Vitringa, Es. p. 25, thinks the parts of this verse transposed. Secker.

2. —jealous] קנוא occurs only here and Josh. xxiv. 19. Here eight MSS. and three editions omit the *vau*, and in Joshua fourteen MSS. omit it.

reserveth *indignation* for] See Lev. xix. 18. Or, observeth with an angry eye. The Arabic word signifies *vidit, contemplatus est.* See 1 Sam. xx. 20, where the substantive from this verb is rendered *a mark.*

The ל in this *v.* is twice transitive, like את. See Hos. i. 6. x. 1. Zeph. i. 17. Jer. x. 18.

3. But Jehovah—] *ō.* divide thus. I find that this is also Dr. Wheeler's punctuation. See Ex. xx. 7. xxxiv. 7. Numb. xiv. 18. Jer. xxx. 11.

His way—] In the whirlwind and storm he displayeth his power or his vengeance: he treadeth on the clouds, as on the dust. Another Hebrew word for *clouds* is שחק, which also de-

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And the clouds *are* the dust of his feet.
4 He rebuketh the sea, and maketh it dry;
And ‡ drieth up all the rivers.
Bashan languisheth, and Carmel:
And the flower of Lebanon languisheth.
5 The mountains shake at him, and the hills are molten.
And the land is laid waste before him;
*Yea*, the world, and all that dwell therein.
6 Who shall stand before his indignation?
And who shall rise up in his § hot anger?
His fury is poured out like fire;

‡ Or. exhausted. § Herb. the heat of his anger.

notes *small dust.* The verb שחק signifies *comminvere;* and Castel says that clouds may be called שחקים *ob tenuitatem.*

These two lines are very sublime: but the Psalmist is still more sublime.

"Who maketh the clouds his chariot:
Who walketh upon the wings of the wind." Ps. civ. 3.

4. —the sea] As the Red Sea. Ex. xiv. 21.

—the rivers] As the Jordan. Josh. iii. 16. He also drieth up all of them, sc. very many of them, by visiting a sinful people with drought. 1 Kings xvii. 7.

"He rebuketh the sea, and drieth it up;
And parcheth up all the rivers." Dr. Wheeler.

The collocation of the original words is exquisite in the three first hemistichs of *v.* 2; in the two first of *v.* 3; and in two last of *v.* 4.

5. —shake] As Sinai. Ex. xix. 18.

—are molten] Possibly an allusion to bringing water out of the rock. Numb. xx. 10. Or, rather, this and the foregoing clause refer to God's power shewn in storms and earthquakes.

—is laid waste] Reading תשאה with Chald. and Houbigant.

*Yea*, the world—] On considering this line, I conjectured that we should read ותבל, as more elegant and agreeable to the usual turn of the Hebrew poetry: and I observed that *vau* preceded תבל and מפני. On examination, I found my conjecture supported by the omission of *vau* in *ó.* Syr. and six or seven MSS. Dr. Wheeler saw this: for his version stands

"*And* the world," &c.

6. —hot anger] So Exarsere ignes animo. Æn. ii. 575.

—like fire] Widely and irresistibly. See Am. v. 6.

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And the rocks are ‖ cast down by him.
7 Jehovah *is* good: *he is* a * strong hold in the day distress:
And he knoweth them that trust in him:
8 But with an overflowing torrent he will make a full end of those who rise up against him:
And darkness shall pursue his enemies.
9 What do ye imagine against Jehovah?
He will make a full end:
Distress shall not rise up the second time.
10 For while the princes are yet perplexed
And as drunken *with* their wine,

‖ Or, broken down. * Hebr. for a strong hold.

—rocks are cast down] Lightning, or subterraneous fire, or earthquake, may produce this effect.

8. —an overflowing torrent] Here may be an allusion to the manner in which Nineveh was taken. "The Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall; in consequence of which the desponding king burnt himself, his palace, and treasures." Diod, Sic. ed. Wess. p. 140. L. ii. §. 27.

—a full end] Η Νινος μεν απολωλεν ηδη, και ουδεν ισχυος ετι λοιπον αυτης. Luc. dial. *contemplantes.*

—of those who rise up against him] Houbigant proposes reading בקומיו. As Jer. li. 1. ό. join the word to the next clause, and may read קומיו, or בקוממיו, which latter reading I prefer.

"Those that rise up against him, and his enemies, darkness shall pursue."

Aquila has απο ανιστημενων. Theodotion, consurgentibus ei. *V. ed.* a consurgentibus illi. See Montfaucon.

—pursue] So as to overtake and involve them. See Deut, xxviii. 22, 45.

"And his enemies will he pursue *to* darkness." Dr. Wheeler. Agreeably to Chald.

9. He will make—] "He himself will make," &c. Dr. Wheeler.

10. —the princes] Syr. and Chald. read שרים, and two MSS, and one ed. have ברים.

—yet perplexed] Reading סבוכים—עוד. The Arab. [see שבך Cast lex.] signifies *perplexa fuit res, irretitus fuit.*

And as drunken] Men, fluctuating and staggering in their

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They are devoured as stubble † fully dry.
11 From thee hath gone forth one that imagined evil
against Jehovah;
A ‡ wicked counsellor.
12 Thus saith Jehovah:
Though the Ruler of many waters
Have thus ravaged, and have thus passed through;
And I have afflicted thee;
I will afflict thee no more.
13 For now will I break his yoke from off thee,

† Hebr. dry to fulness. ‡ Hebr. A counsellor of Belial.

counsels, are beautifully said to be as it were intoxicated with wine. I consider the present reading as preferable to the reading of Syr. and of one MS. ובסבאם *et in vino suo.*

11. —hath gone forth] That is, thou hast produced. Such were Pul, 2 Kings xv. 19; Tiglathpileser, ib. 29; Shalmaneser, ib. xvii. 6; and Sennacharib, 2 Kings xviii. 17, &c. xix. 23.

—wicked] Of Belial. Some, as Tayl. conc. supplement, derive this word from בלי *without*, and על *a yoke:* but בל יועיל *one that profiteth not*, that is, one who is dangerous and destructive, is a better etymology. Αχρειος has this sense in Greek, and inutilis in Latin. See Merrick on Ps. xviii. l. 12.

12. Though the Ruler—] I propose reading

אם משל מים רבים
כן גזל וכן עבר
ועניתיך לא אנעך עוד:

אם occurs in the text: *b.* read מים רבים משל: a just and beautiful periphrasis for Nineveh, which was situated on the great river Tigris. See Ezek. xxxi. 4. Syr. has דנזו ועברו quæ rapuerunt et elapsæ sunt: but I prefer the singular number on account of *his yoke v.* 13, though Houbigant Syr. and Arab. read משלי *rulers;* and, retaining כן twice, I form a conjectural reading as nearly as I can to the text, which is manifestly corrupted. ועניתיך rests on the authority of fourteen MSS. two ed. Syr. Chald. and Vulg.

"Thus saith Jehovah: If retributions come,
"According as they are many, accordingly shall they be cut off, and pass away.
"If I have afflicted thee, I will not afflict thee more."

Or,

"Though they are at peace, and also mighty,
"Still shall they be cut off, and pass away."

Dr. Wheeler.

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And will burst thy bonds in sunder.
14 And Jehovah will command concerning thee,
§ *That* thy name shall be no more scattered abroad.
From the house of thy God I will cut off the graven image and the molten image;
I will appoint thy sepulchre; for thou art become vile.
15 Behold upon the mountains
The feet of him that bringeth good tidings, that publisheth peace.
Keep, O Judah, thy feasts; perform thy vows.
For he shall no ‖ more pass through thee:
The wicked is wholly consumed, he is cut off.

CHAP. II.

1 He that * scattereth is come up before thee:
Guard the fenced place; watch the way:

§ Hebr. There shall not be sown of thy name any more. ‖ shall add no more to pass. * Or, breaketh in pieces.

"Though they be perfect [in health and strength] and thus numerous, even so shall they be cut down [as grass] and he [Sennacherib] shall pass away [fly to his own home]." Dr. Forsayeth.

13. his yoke—thy bonds—] The Jews paid tribute to the Assyrians: 2 Kings xviii. 14: and the Israelites were under actual captivity among them at this time.

14. —scattered abroad] That no more of thy colonies be transplanted to other countries.

—become vile] Thy enemies have subdued thee. See a like apostrophè to this city: c. ii. 1.

15. —upon the mountains] Which surrounded Jerusalem.

—good tidings] That Nineveh is destroyed. Comp. Is. lii. 7.

The wicked—] See 2 Sam. xxiii. 6.

—wholly consumed] Houbigant renders with *ó. periit, excisus est.* We may render, *consummatione*, vel, *consummando excisus est.* Six MSS. in the text or margin, read כלו all of him. The Assyrian is meant.

CHAP. II.

1. —scattereth] The army of the Babylonians and Medes. "The destroyer." Dr. Wheeler.



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Strengthen the loins; confirm might greatly.
2 For Jehovah restoreth the excellency of Jacob,
As the excellency of Israel:
For the wasters have wasted them, and have destroyed their branches.
3 The shield of his mighty *men* is made red:
The valiant men *are clothed* in scarlet:
The chariots *are* as the fire of lamps, in the day when he prepareth *them:*
And the horsemen spread fear.
4 In the streets the chariots madden:
They run to and fro in the broad places:
Their appearance *is* as lamps, they run as lightning.

—the loins] Compare Ps. lxix. 23. Thus *clumbis* signifies *weak*.

2. —restoreth] I suppose that we should read כי ישב for ישיב. The versions and Chald. give the force of Hiphil to the verb.

—of Israel] In a manner suitable to the excellency of a Prince prevailing with God: according to the etymology of the word Israel.

"That by the excellency of Jacob either Jerusalem, or the two tribes of Judah and Benjamin are to be understood, see Drusius on the place." Dr. Forsayeth.

—the wasters] The Assyrians have wasted Israel; and led her into captivity.

3. —is made red] As the preparation for battle is described, we may suppose it customary among those who fought against Nineveh to carry red shields, and to wear scarlet. Scuta lectissimis coloribus distinguunt, Tac. de mor. Germ. c. 6.

—as the fire of lamps] *ó.* Houbigant, one MS. and one edition read, כאש. פלדות as many MSS. and some editions read, is a plain mistake for לפדות. See *v.* 4.

—when he prepareth *them*] Or, when he prepareth *himself*. His scythed chariots, burnished for war, resemble flames of fire.

—horsemen] V. *ó.* Ar. Syr. read והפרשים.

—spread fear] I suppose the verb to be in Hiphil.

"And the axle-trees of fir are in dreadful commotion." Dr. Wheeler.

4. —madden] So Homer. Il. ϑ. III.

εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσι.

Their appearance] Houbigant's reading of מראיהם is confirmed by three MSS.

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He recounteth his mighty men: they cast down in their march.

They hasten to the wall, and the covering is prepared.

6 The gates of the rivers are opened:
And the palace melteth *with fear*, and the fortress.

7 She is taken into captivity, she is † brought up:
And her handmaids are carried away as *with* the voice of doves,
‡ Smiting upon their breasts.

8 And the waters of Nineveh are as a pool of water:

† Or, caused to go up. ‡ Or, tabering.

5. —they cast down] I suppose the verb to be in Hiphil, as 2 Chron. xxv. 8.

—to the wall] Murum versus: the ה being *local*.

—the covering] Vulg. *umbraculum*: ὁ. προφυλακη. It denotes the tortoise, or shed, under which the besiegers covered themselves.

6. The gates] Houbigant understands this metaphorically, of the natural or artificial banks which kept in the river. There is an allusion to the fact quoted from Diodorus Siculus in the note on c. i. 8.

—the palace] The Hebrew word is probably derived from an Arabic one which signifies *magnus fuit*. See Cast. lex.

—melteth] Syr. has זע; and seems to read נמוט, *is shaken, removed, cast down, overthrown.*

—fortress] I read מצב, which is rendered *mount*, Isai. xxix. 3; and sometimes *garrison*. Vulg. has *miles*. Chald. has צבא *ministrans;* which suggests the reading of והצבא *and the host.* ὁ. have υποςασις, which will answer to a noun from יצב *constituere.*

7. —she is brought up] She is caused to go up to Babylon.

Smiting] Or, by a figure, *tabering*. Eleganter usurpatur מתפפות de plangentibus et pectus tundentibus; quasi Gallicè dicas, battans le tambour sur leur poictrines. Capellus. "As the tabret is beaten with the fingers, and those fingers are applied to a skin stretched over an hollow hoop, the description gives great life to the words of the prophet Nahum, who compares women beating on their breasts, in deep anguish, to their playing on a tabret." Harmer, i. 482.

—breasts] See לבב Ex. xxviii. 30.

Tunsæ pectora palmis. Virg. Æn. i. 485.

8. —her waters] Literally, Et Nineveh, aquæ ipsius &c. See the note on Micah vii. 3, to shew that the pronoun is sometimes placed at the end of a clause.

—a pool of water] The inundation of the river mentioned in

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And they flee *and men cry*, Stand, Stand; but
none looketh back.

9 They spoil the silver, they spoil the gold:
And there is none end of the § glorious store,
Because of all *kinds of* ‖ pleasant vessels.

10 She is void, empty, and desolate:
And the heart melteth, and the * knees smite
together;
And *there is* great pain in all loins;
And the faces of them all gather blackness.

11 Where *is* the habitation of the devouring-lions?
And that *which was* the feeding-place of the
young-lions?
Whither the devouring-lion, and the lioness, went;

§ Hebr, the preparation of glory. ‖ vessels of desire. * *there is* smiting together of knees.

the note on c. i. 8, assisted by the channels and receptacles for water which the Ninevites formed to make their city inaccessible to the enemy, produced this effect for some time. See Cyril on c. iii; and the quotation from him, Boch. Geogr. l. iv. xx. p. 254.

9. —of the glorious store] Reading לתכונת כבד with Capellus. Or thus:

"And there is none end of the store:
"There is glory [costliness, splendor, magnificence] from all pleasant vessels."

Dr. Wheeler renders:

"It is precious beyond all desirable vessels."

*b.* read תכונתה and כבדו.

"And there is no end to her store,
"They are heavy from all pleasant vessels."

10. She is void—] The three words in the original are of like sound, and increase in the number of syllables. Observe טרף and טרפה *v.* 12. בלק in Arab. signifies *cito ivit, obstupuit*; and one of its derivatives is used for *desertum solitudo*. See Cast. lex. and Gol.

—gather blackness] See a parallel line Joel ii. 6. The versions and Chald. in both places suppose the word to mean *blackness as of a pot*; nigricantem pallorem. Mercer.

11. —and the lioness] Houbigant reads ולביא, Vulg. *b.* read לבוא: *ut ingrederetur*: and this was the original reading of one MS.

"Whither the devouring lion went, to enter in there,"

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*And* the whelp of the devouring-lion; and none made *them* afraid.

12. The devouring-lion tare for his whelps,
And strangled for his lionesses;
And filled his dens *with* prey,
And his habitations *with* rapine.

13 Behold I *am* against thee, saith Jehovah *God* of hosts:
And I will burn *thy* chariots in the fire;
And the sword shall devour thy villages;
And I will cut off thy prey from the earth;
And the fame of thy deeds shall be heard no more.

The allegory is beyond measure beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions?

—and none made *them* afraid] See the intripidity of the lion well illustrated, Boch. Hieroz. l. iii. c. ii. p. 724. Both Aristotle and Ælian say that he never flies, but retires slowly.

Λειπε δε νεκρον
Ἐντροπαλιζομενος, ως τε λις ηυγενειος,
Ον ῥα κυνες τε και ανδρες απο ςαθμοιο διωΐται
Εγχεσι και φωνῃ· τω δ' εν φρεσιν αλκιμον ηΐος
Παχυνεται, αεικων δε τ' ιβη απο μεσσαυλοιο. Il. ρ. 108.

13. —against thee] See אל Nold. §. 6. *contra.* Syr. Chald. and one MS. have עליך: and Syr. Chald. Ar. c. iii. 5.

—*thy* chariots in the fire] We may read באש מרכבה: See Chald. understanding מרכבה as a noun of multitude. Or, we may read מרכבך, *thy chariots*

"Thy chariots. Vulg. Ch. thy multitude. *ó.* thy troops. Syr." Secker.

—thy villages] כפריך one MS. See also Chald. *oppida tua.* So Ezek. xxxviii. 13. render "the villages thereof." Two MSS. read כפריה.

—of thy deeds] Reading מלאכתך. See Syr. *ó.* Arab. τα ἐργα σου. Vulg. reads מלאכיך. "And the voice of thy messengers, &c." I suppose the allegory to end at *v.* 12. Houbigant continues it through this verse, and reads מרכבך or רכבך, which he renders *sedile tuum:* but, I think, without authority. *ó.* read רבך *thy multitude.*

The curious reader may see in Josephus a paraphrase of the six last verses of this chapter. Ant. L. ix. c. xi. p. 501. ed. Haverc.

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CHAP. III.

1 WOE to the city of † blood!
She *is* all full of falsehood *and* of violence:
The prey departeth not.
2 A sound of the whip *is there*, and a sound of the rattling wheels;
And of the prancing horses, and of the bounding chariots, and of the horsemen mounting.
3 The flame of the sword *is* also *there*, and the lightening of the spear;
And a multitude of slain, and a heap of dead bodies;
And there is no end to the carcases; they stumble upon their carcases.
4 Because of the ‡ many whoredoms of the harlot,
*Who is* wellfavoured, *and* mistress of enchantments,

† Hebr. bloods. ‡ Hebr. multitude of the whoredoms.

1. —violence] The *Vargi* among the ancient Gauls were a kind of soldiers so called from the word פרק *rapina*, used here and Obad 14. Boch. Geogr. 668.

" Woe to the bloody city, she is all deceit;
" Full of devastation &c." Dr. Wheeler.

See *ó* Ar. Syr.

" She is all lies, and full of. Secker."

2. —prancing] One sense of the word in Arab. is *swift*.

—bounding] *Subsultatque* alte similisque est currus inani. Ovid of Phaeton.

—and of the horseman] V. *ó*. and also Ar. Syr. in the original, have the copulative.

3. —lightening] See Hab. iii. 11. Homer has

Τηλε δε χαλκος
Αμφ, ως αςεροπη πατρος Διος.

Il. x. 154.

and

Πας δ αρα χαλκω
Αμφ, ως αςεροπη πατρος Διος αιγιοχοιο.

Il. xi. 65.

—their carcases] The carcases slain by them. These three verses are a description of Nineveh, as it was in the time of the prophet.

4. —enchantments] By which she fascinates others to worship her gods.

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Who trafficketh in nations by her whoredoms, and
in tribes by her enchantments;
5 Behold I *am* against thee, saith Jehovah *God* of
hosts;
And I will uncover thy skirts before thy face;
And I will shew the nations thy nakedness, and
the kingdoms, thy shame.
6 And I will cast upon thee § abominable filth;
And I will dishonour thee, and will make thee as
dung.
7 And it shall come to pass *that* every one who seeth
thee shall flee from thee;
And shall say, Nineveh is laid waste.
Who will bemoan thee?
Whence shall I seek comforters for thee?
8 Art thou better than No-Ammon, that is situ-
ated among the rivers?
Waters *are* round about her:
The sea *is* her ‖ rampart; waters *are* her wall.

§ Or. ordure. ‖ Hebr. whose rampart is

—trafficketh in] Hebr. selleth. Hath them at her disposal: as the Israelites, whom probably she first seduced to adopt some of her idolatrous rites.

5. —before thy face] Te ipsa vivente et vidente. See the phrase Lev. x. 3. and the note on Hos. ii. 3.

6. —as dung] The word ראי, for *a gazing stock*, occurs only here. The Jews understand it of *dung*, and explain מראה *inglu-vies* by מקום ראי *locus sordium*. See J. Buxt. lex. manuale. Perhaps the true reading occurs Isai. xxxvi. 12. חרי, or חראי, or חוראי: see the various lections: which word, however read, in Keri is explained by the softer term צואת or צאת. In Arab. חרא signifies *deponere alvum*.

8. —No-Ammon] A city in Egypt. See Ezek. xxx. 14, 15. Jer. xlvi. 25. Bochart thinks it Diospolis near Mendes, which appears from Strabo to have been situated near lakes. See Geogr. sacr. l. i. c. i. p. 6. Herodotus says that the Egyptians called Jupiter by the name of Ammon. L. ii. c. 42.

—rivers] Channels of water from the Nile may have passed through this city.

The sea] Lakes are thus called by the Hebrews. Josh. iii. 16. xii. 3.

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9 * Ethiopia *is* her strength, and Egypt; and *there*
*is* no end to it:
Put and Libya † *are* her help.
10 Yet shall she be ‡ carried away: she goeth into
captivity:
Yet her little ones shall be dashed in pieces
At the § top of all the streets.
And for her honourable men they cast lots;
And all her mighty men are bound with chains.
11 Thou also shalt become an hireling; thou shalt
hide thyself;
Thou shalt seek a refuge from the enemy.
12 All thy strong holds *shall be like* fig-trees with the
first ripe figs:

* Hebr. Chus. † in her help. ‡ Yet she for a carrying away. § head.

—wall] Bochart, ubi supr. quotes Isocrates as saying that Egypt was fortified by the everlasting *wall* of the Nile; and Heliodorus, as observing that robbers used the river as a wall.

"And waters *are* her wall." Sy. *b.*

9. Chus] See on Amos ix. 7. and Ez. xxix. 10.

Put] פוט, and פוץ *spargi*, are the same by a common change of letters. The African Nomades are meant. Boch. ubi supr. p. 296.

—Libya] Or Lubim. See on Hos. xiii 5.

—her help] בעזרתה *b.* Syr. Houbigant. See on Hos. xiii. 9.

10. —shall be dashed] The original word may have the force of the present tense, *are dashed:* and Nahum may refer to a past taking of No by Sennacharib, as Prideaux supposes; see Isai. xx. 4; or, as I rather think, he may predict the taking of it by Nebuchadnezzar. Jer. xlvi. 25. Ezek. xxx. 14. See Prid. Ann. 713.

—lots] Prædæ ducere sortes. Virg. Æn. ix. and Andromache calls her happy,

Quæ sortitus non pertulit ullos Ib. iii. 323.

11. —shalt become an hireling] Shalt hire thyself out. Pretio emêris, vel mercede conducta eris. Houbigant. See 1 Sam. ii. 5. Thou shalt be reduced to a state of slavery; after having in vain endeavoured to escape.

12. *like* fig-trees] See Rev. vi. 13, which is very sublime. And here the image, though a common one, is very lively and expressive. See Præl. Hebr. xii. p. 138.

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If they be shaken, they fall into the mouth of the eater.

13 Behold, thy people *are as* women in the midst of thee:
The gates of thy land are set wide open unto thine enemies:
The fire devoureth thy bars.

14 Draw thee water for the siege; fortify thy strong holds:
Go into the clay, and tread the morter; repair the brick-kiln.

15 There shall the fire devour thee:
The sword shall cut thee off, it shall devour thee as the locust.
Increase thyself as the locust, increase thyself as the numerous-locust:

16 Multiply thy merchants more than the stars of heaven:
*Yet* the locust hath spoiled, and hath flown away.

17 Thy crowned *princes are* as the numerous-locust, and thy captains as the grasshoppers;

13. —women] Ἀχαιδες και επ Ἀχαιοι, Hom. Vere Phrygiæ, neque enim Phryges. Virg.

14. —for the siege] Or, for the fortress, or citadel. And even with respect to the city, though its wall bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons, and engines.

—the clay] An allusion to the bricks of clay, used for building in those countries. In Xenophon we have πλινθοι κεραμικοι, and πλινθινον τειχος. Αναβασις. p. 236, 7. ed. Hutch. 4to.

15. There] Where thou fortifiest thyself.

—as the locust] In a manner equally unsparing.

Increase thyself] Six or seven MSS. add the ו to התכבד: and two MSS. omit התכבדי. And then the clause would stand: "Increase thyself as the locust, as the numerous-locust." The idea is beautifully continued from the preceding clause.

16. Multiply thy merchants] I conjecture הרבי את. Yet shalt thou fall a prey to an enemy as devouring as the locust.

17. —as the grasshoppers] A word which, though not accurate, we are obliged to use for variety. The Hebrews have



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Which encamp in the fences in the cold day;
*But, when* the sun ariseth, they depart, and their
place is not known where they *are*.
18 Thy shepherds slumber, O king of Assyria;
thy nobles dwell *in sloth:*
Thy people are spread on the mountains, and
none assembleth them.
19 *There is* no healing of thy bruise; thy wound
is grievous:

many names for the locust. ὁ. Ar. Syr. read only one word for *grasshopper*. I consider the present reading in the text as an instance, either of a double reading inserted where the scribe had a doubt which was the true reading, or of a mistaken repetition not expunged. We may suppose גוביו the contracted plural for גוביהם.

—cold day] Or, in the day of cold. On such days, in the sense of νυχθημερα, they lie inactive in the inclosures of fertile spots: but on the shining of the sun, which dries their wings and enables them to fly, they disappear. Locustæ sol accidit, et abiit. Alcamus. Boch. Hieroz. p. ii. L. iv. ii. 458.

—where they *are*] We have in this verse a plural and a singular participle, and a singular and a plural pronoun: and גוב, a noun of multitude, may cause this difference.

18. —shepherds] Rulers, as the parallelism shews.

—dwell in *sloth*] Quiescunt. Schultens. Anim. Phil. 513. Capellus conjectures ישכבו *decumbunt:* and Secker ישנו *dormiunt.*

The tributary princes deserted Nineveh in the day of her distress; and did not collect an army to succour her. See Herod. p. 52. l. 13, 14. Ed. Wess. for the conduct of the Assyrian allies in the first siege. And Diod. Sic. L. ii. p. 140. §. 26. ed. Wess. who, speaking of the siege in which Nineveh fell, says, that, when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty: that the king dispatched messengers to all his subjects, requiring forces from them to assist him: and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout his empire; relying on an oracle, that the city could not be taken till the river became its enemy.

—are spread] See Hab. i. 8. Or, we may read נפוצו.

19. —healing] So ὁ. and כחה in Chald. is *repressit.* But Syr. and Chald. read כאב.

"None grieveth because of thy bruise."

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All that hear the report of thee clap *their* hands over thee:
For upon whom hath not thy wickedness passed continually?

—thy wickedness] Thy tyranny and cruelty, in the height of thy dominion.

Herodotus places the city Ninus on the Tigris: ii. p. 178: i. p. 91: and says that Cyaxares the Mede, the son of Phraortes, the son of Deioces, besieged Ninus twice; before the irruption of the Scythians, and after it; and that he took the city on the second siege. i. p. 52, 53. [Astyages was the son of Cyaxares; and Mandane, daughter to Astyages, was the mother of Cyrus.] He assigns the period of five hundred and twenty years to the dominion of the Assyrians over Upper Asia. i. §. 95. p. 49.

Fuit et Ninus, imposita Tigri, ad solis occasum spectans, quondam clarissima. Plin. nat. hist. vi. 13.

So Arrian: Hist. Ind. §. 42. p. 357: ed. Gronov. The Tigris flows from Armenia by the city Ninus; once great and flourishing.

Strabo says that Ninus built Ninus or Nineveh; and his wife Semiramis, Babylon: that the Syrian or Assyrian empire ended with Sardanapalus, and was afterwards transferred to the Medes; and that the city Nineveh was soon totally destroyed after the subversion of the Assyrians. L. xvi. p. 1071. ed. Casaub.

Josephus thus begins the fifth chapter of the tenth book of his antiquities: "Necho, the King of Egypt, raised an army, and marched to the river Euphrates to make war against the Medes and Babylonians, who had overturned the empire of the Assyrians." And in his account of Hezekiah's reign he writes thus: "It happened at this time that the empire of the Assyrians was overturned by the Medes." Ant. L. x. c. ii. § 2 ed Haverc.

Justin assigns one thousand three hundred years to the Assyrian empire: and says that Arbastus, a prefect of the Medes, conspired against Sardanapalus, and waged war against him: in consequence of which Sardanapalus burnt himself in his palace, and Arbastus was made king, and transferred the empire from the Assyrians to the Medes. L. i. c. iii.

Velleius Paterculus writes that the Assyrians had the sovereignty of Asia one thousand seven hundred years; and that Pharnaces the Mede conquered Sardanapalus, the thirty-third in succession from Ninus and Semiramis. L. i. c. v.

We find in Diodorus Siculus that the Assyrian kings con-

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tinued for thirty generations to Sardanapalus: in whose reign the empire of the Assyrians was transferred to the Medes, after it had lasted, according to Ctesias, more than one thousand three hundred and sixty years. L. ii. p. 135. ed. Wess. He then mentions that Arbaces a Median, and Belesys a Babylonian, stirred up the Medes, Persians and Babylonians to a revolt; p. 137, 8; that the revolters were unsuccessful in three battles, and afterwards obtained as many victories; and that Ninus was besieged and taken in the third year, in the remarkable manner mentioned on c. i. 8.

We read in Tobit, c. xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus. And Drusius asserts that Assuerus and Cyaxares are the same person.

Jackson, in his chronology, undertakes to shew that Nineveh was destroyed by Cyaxares, or Assuerus, King of Media; assisted by Nabo-Pul—Asar, prefect of Babylon, and father to Nebuchadnezzar, in the year before Christ 606. i. 307, 343.

Nineveh was standing in the reign of Josiah: 2 Kings xxiii. 29. Zeph. i. 1. ii. 13. And Blair places its destruction in the third year of Jehoiakim, and before Christ 606.

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THE BOOK OF

# JOEL.

## CHAP. I.

1 THE Word of Jehovah which came to Joel *the* son of Pethuel.

2 Hear this, ye old men;
And give ear, all ye inhabitants of the land.
Hath * this happened in your days:
Or even in the days of your fathers?

3 Tell ye your children of it; and *let* your children *tell* their children;
And their children *tell* another generation.

* Or, such an event.

1. Joel] Joel prophesied while the kingdom of Judah subsisted: c. ii. 1, 15: but, I think, not long before its subversion; as his words. c. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10—15. I am therefore disposed to favour the conjecture of Drusius, that he lived under the long reign of Manasseh, and before his conversion: 2 Chron. xxxiii. 13: that is, some time from before Christ 697 to (suppose) 660.

The very able author of the Hebrew prelections thus characterises him. Imprimis est elegans, clarus, fusus, fluensque; valde etiam sublimis, acer, fervidus. Ostendit Capite primo et secundo quid valeat in descriptionibus poesis prophetica; quantum amat metaphoras, comparationes, allegorias. Nec minus clara est rerum connexio, quam dictionis color: malorum amplificatio; hortatio ad pœnitentiam; pœnitentibus promissio bonorum cum terrenorum tum cælestium; rerum Israeliticarum instauratio; de adversariis sumpta supplicia. Verum et hic et alibi elocutionis perspicuitatem et compositionis nitorem laudantes, non negamus magnam interdum esse rerum obscuritatem; quod in hujusce vaticinii fine subinde notari potest Præl. xxi.

2. —this] הדברה is understood. See on Amos vii. 3.

3. —your children] Quod poetæ verbis dixeris, Et nati natorum, et qui nascentur ab illis. Æn. iii. See Bochart p. ii. L. iv. c. iv. Hieroz. where the reader will find many curious remarks on this prophet.

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4 That which the grasshopper † left hath the locust eaten;
And that which the locust † left hath the devouring-locust eaten;
And that which the devouring-locust † left hath the consuming-locust eaten.
5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,
For the sweet wine; because it is cut off from your mouth.
6 For a nation hath gone up on my land,
*Who are* strong and without number:
Their teeth *are as* the teeth of a ‡ lion,
7 And they have the jaw-teeth of a lioness.

† Hebr. the residue of. ‡ Hebr. devouring lion.

4. —grasshopper] Different species of locusts are here recounted. גזם, in Syr. Æth. Ar. signifies *incidere, resecare:* and גזים in Chald. is *locus ubi ramus est abscissus.* See Cast. lex. ילק may be derived from the Hebrew root which signifies *lambere.* Or, it may come from from the Arab. ילק *albus.* White locusts abound in Morocco. ib. and Boch. ib. c. 1. Wings are attributed to ילק, Nah. iii. 16. Ray says that there is a Spanish locust three inches long; and an African, four. On Insects: p. 63.

5. Awake] From the long sleep occasioned by your intoxication. That the depredations of locusts injured the quality of wines for many years, see Harmer i. 388.

6. Ar. and two MSS. omit the ו in וחיליו.

6. —a nation] Locusts, poetically so called. See Prov. xxx. 25, 6. See many instances of the same language in the best poets, quoted by Bochart: where we find from Orpheus

Ακριδες απλετον εθνος,

and from Virgil, in his Georgic on bees:

Totiusque ordine gentis
Mores, et studia, et populos, et prælia dicam. G. iv. 4, 5.

—hath gone up] A future event, which might be averted by repentance, c. ii. 12, &c. is spoken of as having already taken place; to enliven the description by setting the images before the eye of the reader. See Præl. Hebr. xv. 184.

7. —have destroyed] Here, and *v.* 10, 15, instances of the paranomasia occur.

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§ They have destroyed my vine, and *have made* my figtree a broken branch.
They have made it ‖ quite bare, and cast *it* away: the branches thereof are made white.
8 Lament, as a bride, girded with sackcloth,
For the husband of her youth.
9 The offering of flour is cut off, and the drink offering, from the house of Jehovah.
Mourn, O ye priests, ye ministers of Jehovah.
10 The field is laid waste, the ground mourneth:
For the corn is laid waste, the choice wine is * dried up, the oil languisheth.

§ Hebr. They have set my vine for a desolation, and my figtree for a broken branch.
‖ Hebr. In making bare have they made it bare. * Or, withered.

—a broken branch] Vulg. has decorticavit. But ó. have εις συγκλασμον, Syr. ad divulsionem, Ar. ad discerptionem: and the Arabic root signifies *to break*, whence קצפה *a broken branch of a tree*. Boch. and Cast. lex. "And thy figtree a foam, or swelling. Meaning either the viscous matter that appears on the leaves of trees where caterpillars or other insects have laid their eggs, or the swelling of the leaves which they sometimes occasion." Dr. Forsayeth.

—cast *it* away] Sc. the smaller branches; which they gnaw off.

—are made white] ó. and Syr. read הלבין *dealbavit*. But the present reading may be justified by Ps. li. 7. Isai. i. 18.

8. Lament] אלי must have, O earth, or, O daughter of Sion, or, O congregation of Israel, as Chald. understood before it, and its root must be אלה, in the Chald. and Syr. signification of *ejulavit*. One MS. reads אבלי. Perhaps we should read אלו Lament ye; the י and ו being often confounded. ó. repeat אלי.

—as a bride] The commentators say, that the original word is ætatis non integritatis nomen. See Gen. xxiv. 16. Judg. xxi. 12. Its root may be from the Arab. *separavit, segregavit:* because marriageable women were secluded in the east. Or, the word may be used largely; as virgo in Virg. Ecl. vi. 47, 52. Georg. iii. 263.

ó. Ar. read מבתולה, or על בתולה "more than a bride."

9. —is cut off] In the masculine. So *v.* 13.

Mourn—] ó. Ar. render imperatively: agreeably to the form of the verbs, *v.* 5, 8, 13.

10. The field] ó. supply כי. For the field, &c.

—is dried up] See *v.* 12, and Zech. x. 11, for the force of the verb in this form.

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11 Be ashamed, O ye husbandmen; howl, O ye vine-
dressers;
For the wheat and for the barley;
Because the harvest of the field is perished:
12 The vine is withered, and the figtree languisheth;
The pomegranate, the palmtree also, and the
quince:
All the trees of the field are withered.
Surely joy is withered from *among* the sons of men.
13 Gird yourselves *with sackcloth*, and mourn, O ye
priests:
Howl, O ye ministers of the altar:
Come, lie all night in sackcloth, O ye ministers
of my God.
For the offering of flour, and the drink-offering, is
withholden from the house of your God.
14 Appoint † ye a fast, proclaim a ‡ solemn day:
Gather the elders, *and* all the inhabitants of the land,
*To* the house of Jehovah your God;
And cry unto Jehovah.
15 Alas, [alas,] for the day!
Because the day of Jehovah is near,
And as destruction from the Almighty shall it come.

† Hebr. sanctify. ‡ a day of restraint.

12. The vine] We have here a reason why the vinedressers should mourn: as in *v.* 11, why the husbandman should be confounded. Bochart, ubi supra, observes, that it is a transposition; like what occurs Cantic. i. 5: where the sense is, "I am black as the tents of Kedar; but comely as the curtains of Solomon."

13. Gird yourselves] Syr. and one MS. add *with sackcloth*.

—of my God] *ô.* Ar. read אלהים *of God:* and perhaps אלהי was written contractedly. Four MSS. read יהוה.

15. Alas] Syr. repeats the interjection twice; and V. *ô.* Arab. thrice. The measure is incomplete without a repetition.

—the day of Jehovah] Of divine vengeance.

—as destruction] The same words occur Isai. xiii. 6. "Not like an ordinary calamity; but like destruction inflicted by the Almighty." "Perhaps, 'as a destruction from him who is able to destroy' This would in some measure preserve the paronomasia; but would be too great a liberty." Secker.

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16 Is not *our* food cut off before our eyes?
*Yea*, joy and gladness, from the house of our God?
17 The seeds have perished under their clods:
The store-houses are laid desolate, the garners are destroyed:
For the corn is withered.
18 How do the cattle groan,
*How* are the herds of oxen perplexed,
Because they have no pasture!
The flocks of sheep also are destroyed.
19 Unto thee, O Jehovah, do I call:
For a fire hath devoured the pastures of the desert,
And a flame hath burnt all the trees of the field.
20 Moreover the cattle of the field cry unto thee:
For the streams of waters are dried up;
And a fire hath devoured the pastures of the desert.

Syr. adds *and say* to the end of *v.* 14. But I rather attribute *v.* 15 to the prophet Joel.

16. *Yea*—] Και εξ οικω. *6*. MS. Pachom.

17. —have perished] The word seems best derived from the Arab. *siccum evasit.* Gol. lex. 1513. Pocock. A drought is foretold, as well as a plague of locusts: see *v.* 19, 20: and Chandler in loc. observes from Bochart, and this writer from Pliny, that a great increase of locusts is occasioned by heat. See Bochart, Pocock, and Pol. Syn. on the three απαξ λεγομενα which occur in this line. I shall only observe further, that a kindred word to what we translate *seeds* has the same signification in Chald. and Syr: see Cast. lex: and that the word translated *clods* may as easily signify *massa terræ convoluta* as אגרוף signifies *manus convoluta.*

The store-houses] Perhaps subterraneous repositories. Jer. xli. 8. Bochart p. ii. iv. xxi. p. 595. See on Amos ix. 6. Neither these nor other receptacles for the fruits of the earth were repaired, because there was nothing to treasure up in them.

18. —destroyed] The Hebrew word imports destruction, or punishment, in consequence of guilt.

19. —do I call] The prophet carries on the beautiful hypotyposis, by representing himself as a sharer in the calamity.

—pastures] There were spots in the desert, where flocks and herds might feed. Ps. lxv. 12. c. ii. 22.

20. desert] Eight MSS. and two ed. read מדבר, as *v.* 19.



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CHAP. II.

1 BLOW ye the trumpet in Sion;
And sound an alarm in mine § holy mountain:
Let all the inhabitants of the land tremble:
For the day of Jehovah cometh, for *it is* near:
2 A day of darkness and of gloominess;
A day of clouds and of thick darkness.
As the dusk spread upon the mountains,

§ Hebr. the mountain of mine holiness.

1. Blow ye the trumpet] Danger is thus proclaimed: Amos iii. 6. Hos. v. 8. Ezek. xxxiii. 3, 5.

And sound an alarm] *And* is omitted in Vulg. *ó.* Arab. Chald. and five MSS. There is more energy in the passage without it.

Natural means were used to prevent the devastations of locusts; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire. Shaw's Travels. 4to. 187. Sir Hans Sloane's nat. hist. of Jamaica. Introd. lxxxi.

2. —of darkness] Solem obumbrant, says Pliny of locusts. Nat. hist. xi. 29. Laborabat eo tempore pabuli omnis generis et annonæ inopia Syria, ob locustarum nusquam hominum memoria tantam visam multitudinem; quæ, densæ nubis instar, die in media luce obscurata, volitantes, agrum circumquaque depastæ sunt. Thuanus l. lxxxiv. vii. p. 364. tom. v. ed. Buckley. Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts. Adanson's voyage to Senegal: p. 127. Dublin. 12mo. 1759. See more in Bochart on the 10th *v.* of this c. and in Chandler ib. where Hermanus is quoted as saying that locusts obscure the sun for the space of a mile; and Aloysius, for the space of twelve miles.

As the dusk] See Bishop Lowth on Isai. viii. 20. And Pocock in loc. shews that Abu Walid, Abarbinel, and Montanus, gave the sense of *darkness* to the original word, one certain sense of which is *nigrum esse.* The punctuation of this clause is that of V. *ó.* Ar. Chald. Or point thus:

A day of clouds and of thick darkness;
As the dusk spread upon the mountains.
A numerous people and a strong *cometh;*
Like them &c.

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*Cometh* a numerous people and a strong.
Like them there hath not been of old time;
And after them there shall not be,
*Even* to the years of || many generations.
3 Before them a fire devoureth,
And behind a flame burneth:
The land *is* as the garden of Eden before them,
And behind them a * desolate wilderness:
Yea, and nothing † shall escape them.

|| Hebr. of generation and generation. * a wilderness of desolation. † escape shall not be unto them.

" Spread upon the mountains like the morning. *ó.* Ch. But perhaps only for morning put darkness, or twilight." Secker.

—of old time] It is said, Ex. x. 14, " Before them there were no such locusts, neither after them shall be such." But commentators restrain this assertion to the land of Egypt.

3. —a fire] They consume like a general conflagration. " They destroy the ground not only for the time, but burn trees for two years after," Sir Hans Sloane's nat. hist. of Jamaica. i. 29.

Wheresoever they feed, their leavings seem as it were parched with fire. Ludolphus: hist. of Ethiopia. l. i. c. xiii. Multa contactu adurentes. Plin. xi. 29.

—nothing shall escape] Sc. which the ground produces. Sunt quæ pestem et calamitatem satorum omnium totis regionibus afferant, illataque fame antiquos agros deserere sæpenumero gentes coegerint. Marcellus Virgilius in Bochart P. ii. L. iv. 1. After devouring the herbage, with the fruits and leaves of trees, they attacked even the buds and the very bark. They did not so much as spare the reeds, with which the huts were thatched. Adanson, ubi supra. Sometimes they enter the very bark of trees; and then the spring itself cannot repair the damage. Ludolphus ubi supr. Omnia morsu erodentes, et fores quoque tectorum. Plin. xi. 20.

" Καθαπερ δε υπο των ακριδων κατοπιν υλην εστιν ιδειν εψιλωμενην απασαν. Jos. B. J. l. 4. c. 9. §. 7. pag. 1199. Of the devastations of locusts in Transylvania 1747, 1748, and of their darkening the sky, see Ph T. N. 491. p. 30. &c." Secker.

" The locusts in Languedoc were about an inch in length, of a grey colour. The earth in some places was covered four inches thick with them, in the morning, before the heat of the sun was considerable; but as soon as it began to grow hot, they took wing and fell upon the corn, eating up both leaf and ear;

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4 Their appearance *shall be* like the appearance of horses,
And like horsemen ‡ shall they run:
5 Like the sound of chariots, on the tops of the mountains shall they leap:

‡ Hebr. so shall.

and that with such expedition, by reason of their number, that in three hours they would devour a whole field—after which they again took wing, and their swarms were so thick that they covered the sun like a cloud, and were whole hours in passing.—After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp notwithstanding its great bitterness.—After this, these insects died, and stunk very much." Phil. Trans. N. 112. A. D. 1686. Dr. Molyneux has given a curious account of the devastations occasioned in Connaught by the Dor, or Hedge-chaffer, A. D. 1697.—"The grinding of the leaves in the mouths of this vast multitude all together made a sound very much resembling the sawing of timber."—"The Septuagint and Vulgate give this beetle the name of βρουχος, or bruchus, from βρυχω strideo, intimating the remarkable noise it makes both in its eating and flying: whence the French name *Hanneton*, from *Aliton*, quasi *alis tonans*." Phil. Trans. 234.

4. —of horses] Many writers mention the resemblance which the head of the locust bears to that of a horse; whence the Italians call them cavalette. Caput oblongum, equi instar, prona spectans. Ray on Insects. See Rev. ix. 7. and Bochart in loc.

5. Like the sound of chariots] See Rev. ix. 9. Nahum iii. 2. Et grandiores cernuntur, et tanto volant pennarum stridore ut aliæ alites credantur. Plin. xi. 29. And Remigius, quoted by Bochart in loc. says, Magnum sonitum faciunt, quando mittuntur; in tantum, ut a sexto milliari possit audiri sonitus eorum. Quand ces insectes volent en societé, ils font un grand bruit. Elles s'elevent avec un bruit semblable a celui d'une tempête. Elles engloutissent, devorent, echerchent, rongent, et pelent toute la verdure des champs avec un si grand tintamare, qu'elles se font entendre de loin. Encycl. voc. Sauterelle. But the sound of their hinder legs in leaping, feminum attritus, taken notice of by Aristotle and Pliny, is here meant. See Boch. ib.

—leap] La plupart des sauterelless autent plus qu'elles ne volent; et leur saut est tel, qu'ils s'elancent en decrivant, dit-on, un espace qui à deux cent fois la longueur de leur corps. Encycl. ib. And hence some of its Greek names: αττακης from αττειν to leap; and αττιδαβος, quasi αττιλαφος, cervus saliens. Boch. ib. 448.

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Like the sound of a flame of fire *which* devoureth stubble.
*They shall be* like a strong people set in battle § array.
6 Before them shall the ‖ people be much pained:
All faces shall gather blackness.
7 They shall run like mighty men;
Like warriors shall they climb the wall:
And they shall march every one in his * way?
Neither shall they turn aside from their paths:
Neither shall one thrust another:
They shall march each in his road:
8 And *if* they fall upon the sword, they shall not be wounded.

§ Hebr. arrayed for war. ‖ Hebr. peoples. * Hebr. ways.

—the sound of a flame of fire] Cyril says of them that, while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. Boch. in loc.

6. All faces—] See Nahum ii. 10.

"Shall tremble before them, or be much afraid of them: as Jer. v. 22." Secker.

7. —like mighty men] The particles of similitude here, and *v.* 4. 5, shew that real locusts are described, and not the Assyrian army. Quis Assyrios dixerit ut equites fuisse, cum revera equites fuerint, iique magno numero? Boch. in *v.* 4. Notandum hunc qualemcunque exercitum non jam dici populum, sed ut populum. Id. in *v.* 5.

—in his way] Many writers mention the order of locusts in their flight and march; and their manner of proceeding directly forward, whatever obstacles were interposed. Jerom, who had seen them in Palestine, says; Tanto ordine volitant, ut instar tessérularum, quæ in pavimentis artificis finguntur manu, suum locum teneant: et ne puncto quidem, ut ita dicam, ungueve transverso declinent ad alteram. See more authorities in Bochart.

Neither shall they—] Seven MSS. read לא. They shall not turn aside &c. But the versions and Chald. have ולא.

—turn aside] So V. *ó.* Ar. Syr. and Bishop Lowth: pref. to Isai. p. xiii. which is giving עבט the sense of עות *to pervert*, with which it agrees in sound. See Pocock. We must observe also that עבת signifies *to turn awry*.

"Μη εκκλινωσι τας τριβους αυτων. *ó.* Literally, Shall not turn aside from their way." Secker.

8. —upon the sword] "בעד. F. בעל. Sed qu." Secker.

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9 They shall run to and fro in the city, they shall
run upon the wall, they shall climb up into
the houses;
They shall enter in at the windows, like a thief.
10 Before them the earth quaketh, the heavens tremble:
The sun and the moon are darkened;
And the stars withdraw their shining.
11 And Jehovah shall utter his voice before his army:
For his camp is very great:
For he is strong that executeth his word:
For the day of Jehovah is great,
And very terrible. And who shall be able to bear it?
12 Yet even now, saith Jehovah,
Turn ye unto me with all your heart;
With fasting, and with weeping, and with mourning:
13 And rend your hearts, and not your garments;

—they shall not be wounded] Many MSS. three editions, the versions and Chald. read ולא.

"And they shall fall on the sword, and shall not be wounded." בצע signifies *to cut*, in Chald. and Syr. Houbigant says, Omnino יפצעו: *vulnerabuntur*.

This refers to the scales with which locusts are covered, as with a coat of mail.

Cognatus dorso durescit amictus:
Armavit natura cutem.

Claudian de locusta. Epigr. 3. See Bochart.

9. —into the houses] See Ex. x 6.

—like a thief] John x. 1.

10. Before them—] The first hemistich expresses great consternation and calamity. The two other hemistichs may well have a literal sense: see on *v.* 2: or they may denote, in the strong eastern manner, devastation spread through a whole country.

11. —shall utter his voice] God is sublimely introduced as animating his army by his voice.

12. With fasting] V. *ó.* MS. Ar. and ed. Pachom. Ar. Syr. Seven MSS. and one edition read בצום.

"*ó.* leg. יהוה אלהיכם." Bahrdt. So also Arab.

13. —garments] It was customary among the easterns, and other ancient nations, to rend their garments in token of sorrow or fear. Jer. xxxvi. 24. So Virgil:

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And turn unto Jehovah your God:
For he is gracious and merciful,
Slow to anger, and of great kindness,
And repenteth him of evil.
14 Who knoweth *if* he will turn and repent,
And leave a † bountiful gift behind him;
An offering of flour and a drink-offering unto Jehovah your God?
15 Blow ye the trumpet in Sion;
‡ Appoint ye a fast, proclaim a § solemn day;
16 Gather the people, sanctify the congregation, assemble the elders;
Gather the children, and those that suck the breasts:
Let the bridegroom go out of his chamber, and the bride out of her closet.
17 Let the priests, the ministers of Jehovah, weep
Between the porch and the altar:

† Hebr. a blessing. ‡ sanctify. § a day of restraint.

It scissa veste Latinus.

Rend your heart, rather than your garments:

Or,

and not your garments only. See Chandler.

A strong and beautiful manner of exhorting to contrition and repentance.

—repenteth] God is said to repent, when humiliation and amendment make it unfit that he should inflict the punishment threatened by him.

14. —*if* he will turn] See Jonah iii. 9, for the omission of אם.

—a bountiful gift] A blessing, or ground of blessing. The word denotes a gift, 2 Kings v. 15: and abundance, Mal. iii. 10: which is one of its senses in Arabic. See Cast. lex. "ברכה est *copia bonorum* (ut ευλογια in N. T.) hoc loco *frugum*." Bahrdt.

—your God] *6*. MS. A. and Arab. read *our God*.

15. Blow ye the trumpet] Numb. x. 7.

16. —the children] Let not the attendants on these plead their charge in excuse for absence.

—bridegroom] On the day of marriage, or during the time of the marriage feast.

17. —and the altar] See Gen. i. 6. Lev. xx. 25, Mal. iii. 18, Jonah iv. 11, and other instances of ל after בין in Nold. ל, §. 14.

The altar of burnt offerings stood before the porch of the

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And let them say, spare thy people, O Jehovah,
And give not thine heritage to reproach;
That the nations should ‖ rule over them.
Wherefore should they say among the * people,
Where *is* their God?

18 Then will Jehovah be jealous for his land,
And will pity his people.

19 Yea, Jehovah will answer and say unto his people;
Behold, I will send unto you
Corn, and choice wine, and oil; and ye shall be satisfied therewith:
And I will no longer make you a reproach among the nations.

20 But I will remove far from you the northern *army*;
And I will drive him into a dry and desolate land;
His van towards the eastern sea,
And his rear towards the western sea;

‖ Or. use a by-word against them. * Or, heathen.

temple: 2 Chron. viii. 12: and the mid-space in the open court was naturally a place of great concourse: that the prayers of the people might accompany the sacrifice.

—rule over them] "This translation may be supported; because, when they were distressed by the locusts, they would be an easier prey to an enemy. But *to make a proverb of them*, is the more natural translation. לְמָשָׁל is used in that sense Ezek. xvi, 44. Here the particle is ב, which is used in the phrase of cursing or blessing any one: and the phrase is here of the same nature." Secker. See Bishop Lowth's Isaiah: p. xxxviiii.

20. —nothern *army*] Or *enemy, nation, people*: that is, the locusts: which might enter Judea by the north, as Circassia and Mingrelia abound with them. See Thevenot quoted in the City Remembrancer: i. 122. Or, the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See on Zeph. ii. 13.

Some of these locusts were to be driven by the wind into the desert; some into the Dead Sea, which lay eastward of Jerusalem; and some into the Mediterranean or western sea. קַדְמוֹנִי is the east, or *fore* part of the sky where the sun rises: and that by the *hinder* sea is meant the Mediterranean, see Deut. xi. 24: and Chald. has the evening [or western] sea. Gregatim, sublato vento, in maria aut stagna decidunt. Plin. See Ex. x. 19.

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And his smell shall come up, and his ill savour shall come up,
Though he have † done great things.
21 Fear not, O land, exult and rejoice;
For Jehovah hath † done great things.
22 Fear not, O ye cattle of the field;
For the pastures of the desert spring up,
For the tree beareth its fruit,
The fig-tree and the vine yield their strength.
23 And, O ye sons of Sion, exult
And rejoice in Jehovah your God:

† Hebr. magnified to do.

—his smell] That a strong and pestilential smell arises from putrified heaps of locusts, whether driven upon land or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, Jerom is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, They live not above six months: and, when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences. City Remembr. i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose but the brain: it was not to be endured: men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils: ib. 125. In Ethiopia, when they die and rot, they raise a pestilence. Mead i. 36. Edingburgh. 12mo. 1763.

—ill savour] So the radicals of the Hebrew word signify in Chaldee: and all the versions have an equivalent word, if, with Drusius, we read βρωμος for βρομος in ό.

—done great things] Committed great devastation. But two MSS. read יגדיל יהוה.

"For Jehovah hath done great things." See Ps. cxxvi. 2, 3. The Rev. Mr. Wintle, Rector of Brightwell, in Berkshire, very obligingly communicated to me this remark: together with some others on the prophet Habakkuk.

"כי הגדיל לעשות. Sic ό. Sed forte ortum habent hæ voces ex v. seq." Secker.

See a like repetition v. 26, 27. and i. 19, 20.

21. —Jehovah hath done] In removing such an army of locust.



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For he giveth you the former rain in just proportion,
And causeth showers to come down upon you,
*Even* the former rain and the latter rain as aforetime.
24 And the threshing floor shall be full of corn,
And the vats shall overflow *with* choice wine and *with* oil.
25 And I will restore unto you the years
Which the locusts have eaten,
The devouring-locust, the consuming-locust, and the grasshopper;
My great army which I sent among you.
26 And ye shall eat ‡ in plenty and be satisfied,
And shall praise the name of Jehovah your God,
Who hath dealt § wonderously with you:
And my people shall never be ashamed.
27 And ye shall know that I *am* in the midst of Israel:
And *that* I *am* Jehovah your God, and none else:
And my people shall never be ashamed.

‡ Hebr. eating and being satisfied. § Hebr. done with you *so as* to act wondrously.

23. —giveth] נתן may be a participle, as קרא *v.* 32.

—the former rain] It fell after autumn; and seems to be so called from ירה *jecit;* because its season was post *jactam* sementem. "את המורה. βρωμαΐα ὁ. Sic bis reddiderunt בריה: et sequitur hic מורה" Secker. But fourteen MSS. read יורה.

"לצדקה. Perhaps, bountifully. See Nold in צ." Secker.

"צדקה cum sit *liberalitas*, לצדקה verto *largè*. Bahrdt.

—the latter rain] This fell about harvest, towards the end of April. Hence its name, from לקש *collegit.*

—as aforetime] Read כראשון, with V. *6.* Ar. Syr. and one MS. Chald. has, *in the month Nisan.* See Harmer. i. 34—40.

25. My great army] We have here a key to the grand and beautiful description which runs through these two chapters. And if we consider the note on *v.* 7, and the propriety of the adjuncts, as applicable to locusts, and often to locusts only, there can remain no doubt but that the prophet is to be understood in a literal sense as foretelling a plague of locusts. Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant.

26. —never be ashamed] Provided they continue to serve me.

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28 And it shall come to pass afterward
*That* I will pour out my spirit upon all flesh:
And your sons and your daughters shall prophesy;
Your old men shall dream dreams;
Your young men shall see visions:
29 And also upon the men-servants, and upon the handmaids,
In those days will I pour out my spirit.
30 And I will shew wonders in the heavens and in the earth;
Blood, and fire, and pillars of smoke.
31 The sun shall be turned into darkness, and the moon into blood,

28. —afterward] But God has infinitely greater blessings in store for his people. The words אחרי כן are very indefinite; and therefore admit of the rendering, or paraphrase, Acts ii. 17: *in the last days:* where codex regius Parisinus, Cyril of Jerusalem, and the Apostolical constitutions, add μετα ταυτα.

—upon all flesh] Though the Jews only are enumerated, there is a latent reference to the effusion of the spirit on the Gentiles also, in the times of the gospel-dispensation.

The two last hemistichs in this *v.* are transposed Acts ii. 17.

It is more poetical to omit the copulatives, with the Hebrew, in the two last hemistichs: though in *ó.* Ar. Syr. Acts ii. 17. they are twice prefixed; and V. Chald. prefix them to the last hemistich.

29. —servants—handmaids] *ó.* MS. A. and Ar. have *my servants, my handmaids,* as in Acts: and V. has *servos meos.* Syr. and Chald. agree with the Hebrew. Possibly העבדי was written contractedly for the plural העבדים; and thus led to the rendering of *my servants.* For the fact, see 1 Cor. xii. 13.

—my spirit] In the Acts the words *and they shall prophesy* are added. But Beza's MS. and Jerom omit them.

30. —in the heavens and in the earth] Some authority may be seen in Wetstein and Kuster for omitting ανω and κατω in the Acts.

Blood] Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans.

31. The sun—] These expressions must be understood of "the fearful sights and the great signs from heaven." Luke xxi. 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus.

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Before the great and terrible day of Jehovah come.
32 But it shall come to pass *that* whosoever shall call
on the name of Jehovah shall be delivered:
For in mount Sion and in Jerusalem shall be deliverance,
As Jehovah hath said;
Even among the remnant whom Jehovah shall call.

CHAP. III.

1 ‖ FOR Behold in those days, and at that time,
When I shall bring again the captivity of Judah
and of Jerusalem,
2 That I will assemble all the nations,
And will bring them down into the valley of Jehoshaphat;
And there will I execute judgment upon them for
my people;
And for mine heritage Israel, whom they scattered
among the nations,
And *then* divided my land:

‖ Or, surely.

32. —shall be delivered] This refers to the safety of the Christians during the Jewish and Roman war. "for among the inhabitants of Mount Sion and of Jerusalem, that is, by a synecdoche of the part for the whole, among the Jewish people, shall be deliverance: as Jehovah hath spoken by me and by other prophets."

CHAP. III.

1. For—] As an earnest of this, my people shall be restored to their land, and their enemies shall be humbled.

2. —all the nations] This must be restrained to the neighbouring nations. See *v.* 12.

—the valley of Jehoshaphat] A valley in which a battle was to be won, most probably by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat obtained over the Ammonites, Moabites, and Edomites: 2 Chron. xx. 22—26.

—execute judgment] See 2 Chron. xxii. 8. Ps. ix. 19. I will discomfit them before their enemies. There is an allusion to the word Jehoshaphat; which signifies *Jehovah judgeth.*

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3 Yea, they cast lots for my people:
And * gave a boy for an harlot,
And sold a damsel for wine to drink.
4 And what have ye also to do with me, O Tyre, and Sidon,
And all the borders of Palestine?
Do ye requite me with retaliation?
Now, if ye retaliate on me,
Soon *and* swiftly will I bring again your retaliation on your own head.
5 Because ye have taken my silver and my gold,
And have brought into your palaces my desirable *and* goodly things;
6 The sons also of Judah, and the sons of Jerusalem,
Ye have sold to the sons of the Grecians,
That ye might remove them far from their border;
7 Behold, I will raise them out of the place
Whither ye have sold them;
And I will bring again your retaliation on your own head:

* Or, bartered.

3. —for wine] "In Mingrelia they sell captive children for provisions and for wine." Sir John Chardin, in Harmer ii. 374.

4. O Tyre and Sidon] When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished.

Soon *and* swiftly] See Isai. v. 26. Pocock understands both the words adverbially.

6. —Grecians] Descendents of Javan. Gen. x. 2, 5. They trafficked with Tyre, and traded in slaves. Ezek. xxvii. 13. "Homerus passim, υιες Αχαιων." Bahrdt.

7.—I will raise them] Grotius in loc. mentions that Alexander and his successors set at liberty many Jews who were slaves in Greece. Many also, on occasion of Cyrus's decree, might return to their country from such parts of Asia Minor and the Ionian islands as were subject to that monarch.

—on your own head] Ezek. xxv, xxvi, will furnish a comment on this passage. Nebuchadnezzar conquered the several countries there enumerated. See Jer. xxv. 15—29. The sea-coasts of Palestine were also invaded by Alexander the Great.

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8 And I will sell your sons and your daughters
Into the hands of the sons of Judah;
And they shall sell them to the Sabeans, to a nation afar off:
For Jehovah hath spoken *it*.
9 Proclaim ye this among the nations:
‡ Declare ye war, raise up the mighty ones;
Let all the warlike men draw near, *let them* come up:
10 Beat your ploughshares into swords, and your pruninghooks into spears:
Let the weak say, I *am* strong.
11 Collect yourselves and come, All ye nations round about;
And assemble yourselves together; *yet* there doth Jehovah bring low thy mighty ones.
12 Let the nations rise and come up
To the valley of Jehoshaphat;
For there will I sit
To judge all the nations round about.
13 Put ye in the sickle, for the harvest is ripe:
Come get ye down, for the wine press is full, the vats overflow:

† Hebr. sanctify.

8. —sons of Judah] This might happen on occasion of Judas Maccabeus's victories. 1 Macc. v. 3, 7, 15, 21.

—afar off] See Jer. vi. 20. Matth. xii. 42. So Babylon is called a far country. Isai. xxxix. 3.

10. —the weak] Let even the unwarlike arm themselves on this occasion.

11. —doth Jehovah bring low] Literally, "hath Jehovah brought low." What he will do, is spoken of as done. הנחת *descendere fecit:* in Chald. and Syr. *dejecit, humiliavit.*

—thy mighty ones] Syr. renders, "your mighty ones:" and Chald. "their mighty ones."

12. To judge] To punish by a signal overthrow.

13. Put ye in] לשדו *immittite.* So πεμψον το δρεπανον σου, Apoc. xiv. 15. Bahrdt.

get ye down] Houbigant observes that 6. render πατεισε, דרכו "tread *the grapes.*" This beautiful reading is confirmed by Ar. Syr. Chald.

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For their wickedness *is* great.
14 Multitudes, multitudes, in the valley of excision:
For the day of Jehovah *is* near in the valley of excision.
15 The sun and the moon are darkened,
And the stars withdraw their shining.
16 Jehovah also will roar from Sion,
And from Jerusalem will he utter his voice;
And the heavens and the earth shall shake:
But Jehovah will be a refuge to his people,
And a strong hold to the sons of Israel.
17 And ye shall know that I *am* Jehovah your God,
Dwelling in Sion mine ‡ holy mountain:
And Jerusalem shall be § holy,
And strangers shall no longer pass through her.
18 And it shall come to pass, in that day,
*That* the mountains shall drop down sweet wine,

‡ Hebr. the mountain of mine holiness. § holiness.

Spumat plenis vindemia labris.
Huc, pater O Lenæe veni, nudataque musto
Tinge novo mecum direptis crura cothurnis.
Virg. Georg. ii. 6.

" Πατατε ό. Chald. דרכו. Recte. Vide Thren. i. 15. Sed vid. Pocock." Secker.

—their wickedness *is* great] This explains the figurative language which precedes. They are ripe for excision. Let the wine press of my wrath be trodden. גת is the *calcatorium*; יקב *the lake*, υπολήνιον. See Bishop Lowth on Isai. v. 2.

14. Multitudes, multitudes] That is, very great multitudes.

—of excision] I attribute to חרץ the sense of *to cut, to cut off*. See Lev. xxii. 22. Job xiv. 5. The word may mean *decided* vengeance: or, it may refer to the threshing-instrument which forced out the grain and at the same time *cut* the straw.

15. The sun—] That is, great revolutions shall happen in the vanquished nations.

16. —will roar] See on Amos i. 2.

—from Sion] This may refer to the conquests under the Maccabees.

17. —no longer] But my people shall return from Babylon. If we render, *no more*, we must suppose a reference to Jerusalem on its establishment.

18. —in that day] After the return from Babylon.

—sweet wine] Incultisque rubens pendebit sentibus uva. Virg. See Amos ix. 13.

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And the hills shall flow *with* milk;
And all the torrents of Judah shall flow *with* water:
And a fountain shall come forth from the House of Jehovah,
And shall water the valley of Shittim.
19 Egypt shall be ‖ a desolation,
And Edom shall be a * desolate wilderness:
For *their* violence against the sons of Judah;
Because they shed innocent blood in their land:
20 But Judah shall dwell for ever,
And Jerusalem *shall remain* † from generation to generation:
21 And I will avenge their blood *which* I have not avenged;
And Jehovah will dwell in Sion.

‖ Hebr. for a desolation. * for a wilderness of desolation. † to generation and generation.

—milk] Flumina jam lactis, jam flumina nectaris ibant. Ovid.

—Shittim] In the plains of Moab, near Jordan. Numb. xxxiii. 49. Josh. iii. 1. In this *v.* either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. xlvii. 8. Zech. xiv. 8.

19. Egypt—] There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and on their future return, shall dwell for ever in their land; Jehovah displaying his glory among them.

21. —avenge] I will, as it were, declare it pure and innocent; by punishing their unjust and cruel adversaries. "*ô.* Syr. videntur legisse ונקמתי." Secker.

It is uncertain whether we have the key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5, 11, Rev. xx. 8, 9, are accomplished.

For *the valley of Jehoshaphat* may be rightly explained *v.* 2, and may be used in an inferior sense; as Tyre, Sidon and Palestine are mentioned *v.* 4. and the Grecians and Sabeans *v.* 6, 8; and yet it may take its primary and proper sense *v.* 12, and refer to a great event still future: and such an event as will give due emphasis to *v.* 13—18.

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THE BOOK OF

# ZEPHANIAH.

CHAP. I.

1 THE WORD of Jehovah, which came unto Zephaniah *the* son of Cushi, *the* son of Gedaliah, *the* son of Amariah, *the* son of Hizkiah, in the days of Josiah, *the* son of Amon, king of Judah.

2 I will * utterly take away all things
From off the face of the land, saith Jehovah.

3 I will take away man and † beast;
I will take away the birds of the heavens, and the fishes of the sea;
And the stumbling-blocks of the wicked.

* Hebr. in taking away I will take away. † cattle.

1. —Josiah] That is, from before Christ 640 to 609.

2. —utterly] "Surely." Dr. Wheeler.

3. —beast] Of the tame and domestic kind.

—birds—fishes] I will bring judicial and extraordinary desolation upon the land, which shall extend itself even to the birds and fishes. See Hos. iv. 3. Jer. iv. 25.

Ipsis est aer avibus non æquus, et illæ
Præcipites alta vitam sub nube relinquunt.
Virg. Georg. iii. 546.

It is known that birds are affected by pestilential disorders arising from putrified carcases. They fall dead, when they alight on bales of cloth infected by the plague.

Jam maris immensi prolem, et genus omne natantum,
Littore in extremo, seu naufraga corpora, fluctus,
Proluit. Virg. ib. 541.

Commentators observe that such collections of water as the Hebrews sometimes call seas might be made destructive to fishes by blood and carcases.

—the stumbling-blocks] The idols. את is sometimes the sign of the genitive case. But Houbigant reads והכשלתי *and I will overthrow*, and observes that 6. read ויכשלו *et infirmabuntur*, or, *et cadent*.

"And the stumbling-blocks, *even* the wicked." Dr. Wheeler.



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And I will cut off man from the face of the land,
saith Jehovah.
4 And I will stretch out mine hand upon Judah,
And upon all the inhabitants of Jerusalem:
And I will cut off from this place the residue of Baal,
The name of the sacrificers with the priests:
5 And those who bow themselves on the house tops
to the host of heaven;
And those who bow themselves, *and* who swear
by Jehovah, and who swear by Malchom.
6 And those who have turned back from following
Jehovah;
And those who have not sought Jehovah, neither
have inquired of him.
7 Be silent before the Lord Jehovah;
For the day of Jehovah is near:
For Jehovah hath made ready a sacrifice, he hath
‡ appointed his guests.

‡ Hebr. sanctified.

of the wicked] "See Lowth: i. e. idols, which make them stumble." Secker.

4. The name] The versions, Chald. eleven MSS. and three editions read ואת שם, *and the name.*

—sacrificers] See on Hos. x. 5.

5. And those who bow themselves—] The original word in the second hemistich of this *v.* is ommitted in *ó.* MS. A. and Arab. and *ó.* MS. A. read והנשבעים *And who swear.* "MS. Copt. reads only jurantes per Molochum regem." Mr. Woide.

—on the house tops] Where altars were raised for the worship of the heavenly host in their brightness. See 2 Kings xxiii. 5, 12. Jer. xix. 13. xxxii. 29.

—Malchom] See on Hos. iv. 15: and on Amos v. 26. "Hos. iv. 5." Lowth. "2 Kings xvii. 33." Secker.

6. —enquired of him] Many MSS. read דרשוהו. Have not consulted God by the high priest, or by prophets, to learn his will. Or, we may render,

"Neither have inquired for, or after, him."

Dr. Wheeler translates,

"Nor searched after him."

7. —guests] The Babylonians. Here is a beautiful allusion

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8 And it shall come to pass, in the day of the sacrifice of Jehovah,
That I will § visit the ‖ chief men, and the sons of the king,
And all that are clothed with strange apparel.
9 And I will visit every one that leapeth on the threshold in that day;
Who fill the house of their master by violence and deceit.
10 And it shall come to pass in that day, saith Jehovah,
*That there shall be* the noise of a cry from the Fish-gate,
And of an howling from the Second *city*;
And of a great breach from the hills.
11 Howl, Ye inhabitants of the Lower *city*;
For all the trafficking people are cut off,

§ Hebr. visit upon. ‖ princes.

to the custom of a feast on a sacrifice. See Bishop Lowth on Isai. xxxiv. 6.

8. —sacrifice of Jehovah] One MS. reads "in this day, saith Jehovah:" inserting for זבח, the words היום נאם יהוה: and two other MSS. have יהוה.

—strange apparel] Used for idolatrous purposes. See Deut. xxii. 11. "strange: foreign, i. e. idolatrous." See Lowth. Secker.

9. —leapeth] Invadeth the house of his neighbour, joyfully bounding on the threshold. Capellus. This sense is favoured by what follows.

—on the threshold] "Or, over. See Lowth. *Master's.* Lord's. ὁ. Vulg. understand it of God." Secker.

10. —Fish-gate] Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerom.

—Second *city*] A part of Jerusalem mentioned 2 Kings xxii. 14: 2 Chron. xxxiv. 22.

—breach] συντριμμος ὁ. A great breaking in of the Chaldean army from the hilly part of Jerusalem.

11. —Lower *city*] A valley in Jerusalem, which divided the Upper from the Lower city. Cast. lex. This is agreeable to the etymology of the word, which signifies *a hollow place, a mortar.* Εν τω βαθει. Theod. In torrente Cedron. Chald.

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All the bearers of silver are destroyed.
12 And it shall come to pass, at that time,
That I will search Jerusalem with lights,
And I will * visit the men that are settled on their lees;
That say in their hearts, Jehovah doeth no good, neither doth he evil.
13 And their substance shall become † a spoil, and their houses ‡ a desolation:
And they shall build houses, but shall not dwell *in them;*
And they shall plant vineyards, but shall not drink the wine thereof.
14 The great day of Jehovah *is* near;
It is near, and hasteth much,
The report of the day of Jehovah *is* bitter:
Then shall the mighty man cry out.

* Hebr. visit upon. † for a spoil. ‡ for a desolation.

—the bearers of silver] Two MSS. read נטלי: and Syr. has שקלי *portantes.* נטילי may be the participle in Niphal from טיל; and may be rendered *laden.* The rich merchants in general, or the moneychangers in particular, may be meant. "All the weighers of silver. נטל Syr. pondus quoddam. נטל grave fuit." Dr. Forsayeth.

12. —that time] "After והיא MS. Copt. adds, Dicit Dominus." Mr. Woide. See Syr. and *v.* 10.

—with lights] Thoroughly and diligently. See Luke xv. 8.

—settled on their lees] The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors. See Jer. xlviii. 11. Amos vi. 1.

13. —build houses] Amos is more expressive.

Though ye have built houses of hewn stone,
Yet ye shall not dwell in them:
Though ye have planted pleasant vineyards,
Yet ye shall not drink the wine of them. C. v. 11.

14. The report] See Gen. xlv. 16.

—*is* bitter] "Or—Lord is bitter: the mighty man shall cry there, or then." See Lowth. Secker.

Then] See שמה Nold. §. 6.

—cry out] The word in Arab. signifies *valde exclamavit, ita auxilium imploravit.* Cast. lex. Schultens renders it, *auxilium inclamabit.* Animadv. Phil. p. 528.

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15 That day *is* a day of wrath;
A day of distress and of anguish;
A day of desolation and of destruction;
A day of darkness and of gloominess;
A day of clouds and of thick darkness:
16 A day of the trumpet, and of shouting,
Against the fenced cities,
And against the high towers,
17 And I will distress men, and they shall walk like the blind,
Because they have sinned against Jehovah:
And their blood shall be poured out as dust, and their flesh *shall be* as dung.
18 Moreover their silver § and their gold,
Shall not be able to deliver them,
In the day of the wrath of Jehovah:
But by the fire of his jealousy shall the whole land be devoured.
For a full end, *and* also a speedy one, will he make
With all the inhabitants of the land.

§ Hebr. moreover.

15. —of desolation] The form of the Hebrew words would be preserved by rendering:

"A day of wasteness and of devastation,"

16. —towers] Properly such as were erected at the angles of walled cities.

The topic of approaching calamity from Jehovah is often insisted on in the prophets; but no where, I think, with such a beautiful amplification as in the 14th 15th and 16th verses.

17. —men] That ל is used for את See on Nah. i. 2.

—like the blind] See Deut. xxviii. 29: Isai. lix. 10: in each of which places the image is heightened by the circumstance of groping, or stumbling, like the blind, even at noon-day. The general sense is: They shall be in a state of anxiety and danger.

—dust] This is said to be poured out: Lev. xiv. 41.

flesh] So the original word signifies in Arabic, as Houbigant observes. See *ó.* and Mal. i. 7. After *flesh* a verb, as השלך *shall be cast forth*, must be supplied. See on Hos. ii. 18.

18. —*and* also a speedy one] So V. *ó.* Ar. Aquila, Symmachus. Or, *and* also a terrible one. See Syr. For a like turn of expression see Isai. x, 23: xxviii. 22.

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CHAP. II.

1 GATHER yourselves together, and assemble,
O nation not desired:
2 Before the decree be ‖ executed, *that your* day
pass away as chaff:
Before the * hot anger of Jehovah come upon you;
Before the day of the anger of Jehovah come upon you.
3 Seek ye Jehovah, All ye lowly of the land,
Who have executed his † judgment, *who* have sought
righteousness, *who* have sought lowliness:
It may be, ye shall be ‡ protected in the day of
the anger of Jehovah.
4 Sure Gaza shall be forsaken, and Ashkelon § a
desolation:

‖ Hebr. bring forth. * the heat of the anger. † Or, ordinance. ‡ hidden. § for a desolation.

1. —assemble] Many MSS. and some editions read וקשו. Vulg. has congregamini, and Symmachus συλλεγητε. *6.* translate συνδεθητε: and Ar. Syr. to the same effect. Chald. may have read וקרבו, *and draw near.* Houbigant proposes וכנשו: but the Hebrew word כנס is *congregare, colligere,* actively.

—not desired] That is, hated.

2. —be executed] The figure of a decree *bringing forth* is unusual, and seems harsh. Chald. may have read לכת *prodeat:* but the common and regular word would be צאת, *exeat. 6.* read in the London Polyglot, בטרם לא תהיו כציץ עבר: from which Syr. only differs in reading כמוץ.

"Before ye become as the flower [Syr. as the chaff] *which* passeth away."

But if we consult the Aldine edition, and that of Sixtus Quintus, we shall find another reading: προ του γενεσθαι υμας ως ανθος παραπορευομενον ημερα f. ημερας. And MS. Pachom. has ημερας.

3. Who have executed] This transition from the second person to the third is not uncommon. See Amos v. 12. But Houbigant omits אשר with *6.* and renders the three verbs imperatively. "Execute his judgment, seek righteousness, seek lowliness."

—judgment] Bishop Lowth's note, on Isai. xlii. 1, shews in what latitude this word is used.

—protected] See Deut. xxxii. 38. Ps. xxxii. 7. cxix. 114.

4. Surely Gaza] The prophet digresses to foretel the fate of

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*As for* Ashdod, she shall be driven out at noon day; and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites:
The word of Jehovah is against you.
O Canaan, land of the Philistines,
I will destroy thee, that there shall be no inhabitant.

6 And Cherith, *on* the sea coast, shall be
The habitations of shepherds, and folds for flocks:

7 The coast shall also be for the residue of the house of Judah:

some cities and nations bordering on Judea and hostile to her: and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror: *v.* 4—15. See on Amos ii. 6. For the paronomasia, which occurs twice in this verse, see on Micah i. 10: and Michaelis on Præl Hebr. xv. p. 81. 8vo. And for the history, see on Amos i. 7, 8.

—at noon day] Commentators refer to Jer. vi. 4. xv. 8. Force in the open day, may be meant: or that greater degree of distress and disgrace which would attend a public expulsion in the heat of the day.

5. —Cherethites] See on Amos ix. 7.

I will destroy thee] The *vau* may be merely conversive, as Obad. *v.* 8. But *ó.* Ar. Syr. read והאבדתיכם: which leads to this more eligible rendering:

The word of Jehovah is against you, O Canaan, land of the Philistines;
And I will destroy you, &c.

6. And Cherith] *ó.* has Κρητη, and Syr. קרטא, Creta, as *v.* 5: *and for the people of Crete.* Thus Cherith may signify the tract where the Cherethites dwelt: and the construction will be good, if we place כרת before גוי, with *ó.* "Alibi non extat כרת, et forte notat patriam των כρητιμ." Secker.

Many MSS. and three editions read כרות *fossiones, caves:* a word which occurs only here. If we adopt this sense, we must read והיה, and render:

And the sea coast shall be sheep cotes,
Caves for shepherds, and folds for flocks.

Two MSS. read גוות: and the Greek in the Complutensian polyglot, as Bochart observes, has ποιμενων, not ποιμνιων. "Perhaps, And the seacoast, even Cherith, shall be dwellings for." Secker.

7. The coast] *ó.* Ar. Syr. read חבל הים the sea-coast.

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Thereupon shall they feed; in the houses of Ashkelon shall they lie down in the evening:
For Jehovah their God will look ‖ upon them, and will turn again their captivity.

8 I have heard the reproach of Moab,
And the revilings of the sons of Ammon,
Wherewith they have reproached my people,
And magnified *themselves* against their border.

9 Therefore *as* I live,
Saith Jehovah *God* of hosts, the God of Israel,
Surely Moab shall be as Sodom,
And the sons of Ammon as Gomorrah:
A deserted place for the thorn, and a place of digging *for* salt,
And a desolation for ever.
The residue of my people shall spoil them,
And the remainder of my nation shall possess *them*.

10 This *shall happen* unto them for their pride,
Because they have reproached, and have magnified *themselves*
Against the people of Jehovah *God* of hosts.

11 Jehovah will be terrible against them:

‖ Hebr. visit them.

Thereupon] *ó*. MS. A. has עליו *super eum*.

—shall they feed] צאן *sheep* may be understood from the foregoing verse. But see c. iii. 13.

This happened in the time of the Maccabees, says Capellus. See Macc. v. 21. 22.

8. —Moab—Ammon] See on Amos i. 13. ii. 1, 3.

—magnified *themselves*] Boasted, spoken proudly. See Ezek. xxxv. 13. *ó*. Arab. read גבלי *my border*: which answers to the preceding clause. The Samaritan *Jod* and *Mem* bear some resemblance.

9. A deserted place] The root משק probably signifies *reliquit*. See Cast. lex.

—the thorn] The paliurus of the ancients, or the Christ's thorn. See Celsius.

my nation] Fourteeen MSS. and one edition read עמי.

10. —magnified *themselves*] Many MSS. and seven editions read ויגדילו, as v. 8.

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For he will * famish all the gods of the earth;
And all the islands of the nations
Shall bow themselves unto him, every one from his place.
12 Ye also, O † Ethiopians,
Shall yourselves be slain by the sword.
13 And he will stretch out his hand against the north,
And will destroy Assyria;
And will make Nineveh ‡ a desolation, *even* a dry place as the desert.
14 And flocks shall lie down in the midst of her;
*Yea*, all the beasts of the earth.

* Hebr. make lean. † Chusites. ‡ for a desolation.

11. —famish] See Deut. xxxii. 38. The sacrifices to them will be withdrawn, and they will, as it were, perish with leanness. Spencer p. 47.

—islands] "By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe." Sir I. Newton on Daniel: p. 276.

The prophet foretels the gradual fall of idolatry; and its deep and, at length, deadly wound by the spreading of the gospel.

12. —Ethiopians] See on Amos ix. 7. Nebuchadnezzar subdued them. See Jer. xlvi. 2, 9. Ezek. xxx. 4, 10.

—yourselves] Here we have המה for אתם, if the reading be genuine. Houbigant thinks that we should read תהיו *shall be.* One MS. omits the word with the versions and Chald.

13. —north] The Assyrians; so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy. Jer. i. 14. xlvi. 6, 10, 20, 24. Ez. xxvi. 7.

—a dry place] Notwithstanding her many waters, Nahum i. 12, her situation shall become dry; the artificial channels being obstructed, and the waters of the river returning to their course. See Nah. ii. 8.

14. —beasts] On חיתו, with the paragogic *vau* in the poetical form, see Præl. Hebr. iii. 34.

—of the earth] *ó.* Ar. read ארץ. "ברא *agri.* Chald." Secker. Houbigant reads כל גוי חיות: All kinds of beasts. It is to be observed that *ō.* Ar. V. Syr. read וכל. So that we may divide thus:



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Both the pelican and the porcupine shall lodge in
the carved lintels thereof.
A cry shall resound in the window: the raven *shall*
*be* in the porch:
For he hath laid bare her cedar *work*.
15 This is the rejoicing city, that sat in security;
That said in her heart, I *am*, and *there is* none be-
sides me.
How is she become § a desolation, a place for
beasts to couch in!
Every one that passeth by her will hiss, *and* will
move his hand.

CHAP. III.

1 Woe to her that is rebellious and polluted, to
the oppressing city!

§ Hebr. for a desolation.

"And flocks shall lie down in the midst of her, and all beasts.
"The — and the pelican and the porcupine &c."
Thus for גוי we may read דיה the vulture: Isai. xxxiv. 15: or some such word.

—pelican] From קאה *vomere*, quoniam conchas jam absorptas *revomit*, postquam calore ventris apertæ sint; ut ex iis esculenta legat. Boch. P. ii. l. ii. c. xxiv. p. 294. Perhaps, because it casts up fish or water from its membranaceous bag. These birds fed in the Tigris, and made their nests in the deserted ruins of the city.

—porcupine] From קפד *præcidere*, sc. morsu. See Boch. p. i. l. iii. c. xxxvi, Or rather from קפד Syr. *horruit*. Animal solivagum et φιλερημον. Boch.

—the raven] ערב is the reading of ō. Ar. Houbigant.

—her cedar *work*] This reference to the former elegance of the city is finely introduced: and in the next verse the grand and affecting description of her desolate state is beautifully contrasted by her late festivity and pride.

15. —rejoicing] Κρεισσων Νινε ευφραινουσης was a proverb.

That said—] This line, and the two preceding words, occur Isai. xlvii. 8.

See, Isai. xxxiv. 11—17, a like topic of a great city laid waste, pursued in a train of images full of sublimity and terror.

CHAP. III.

1. —rebellious] I read מורה, the participle Benoni from מרה

2 She hath not obeyed the voice;
She hath not received instruction:
In Jehovah she hath not trusted;
To her God she hath not drawn near.
3 Her princes in the midst of her *are* roaring lions:
Her judges *are* evening wolves:
They wait not until the morning.
4 Her prophets *are* light, *they are* ‖ treacherous men:
Her priests have polluted the sanctuary, they have violated the law.
5 *But* Jehovah *is* just in the midst of her:
He doeth not iniquity:
* Every morning he bringeth his righteousness
To light, he faileth not.
Yet the † wicked knoweth not shame.
6 I have cut off nations; their towers are destroyed:

‖ Hebr. men of treacheries. * in the morning in the morning. † iniquitous

*to rebel*, and in Hiphil *to provoke*: whence V. has *provocatrix*. The prophet here addresses Jerusalem. I consider this chapter as an elegant part of prophetical poetry.

3. —roaring lions] As devouring lions, who roar in the act of seizing their prey.

—evening wolves] So Virgil of the wolf:

"Nec gregibus nocturnus obambulat." Georg. iii. 538

—wait not] יחמו from דוחם *to wait* seems the true reading. It is proposed by Houbigant; and is agreeable to the renderings of Ar. Syr. *to expect, to remain;* and of Chald, *to prolong*. Like wild beasts, they shun the light. "They break not, or, knaw not, the bones until the morning. All night they prowl about destroying; but they devour not till the morning, when they consume their prey in their dens." Dr. Forsayeth.

Her priests] "The words *her priests* to *the law* are the same Ezek. xxii. 26: only the order is inverted, and *my* added to קדש and תורה." Secker.

5. Every morning] The metrical division of the Hebrew is:

Every morning his righteousness
He bringeth to light, he faileth not.

The sense is: Not a day passes but we see instances of his goodness to righteous men, and of his vengeance on the wicked,

6. —nations] Syria, Israel, [see גוי Isai. i. 4.] those referred to Isai. xxxvi. 18, 19, 20. "proud: *ó*." Secker.

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I have laid waste their streets, so that none passeth through;
Their cities are ‡ thrown down, so that there is no man, so that there is none inhabitant.

7 *Then* I said, Surely thou wilt fear me, thou wilt receive instruction:
That her habitation might not be cut off,
*After* all *the punishment with* which I had § visited her.
Nevertheless they ‖ diligently corrupted all their doings.

8 Yet wait for me, saith Jehovah,
Until the day when I rise up to the prey.
For my decree *is* to gather the nations, to assemble the kingdoms;
To pour upon them mine indignation,
*Even* all the heat of mine anger:
For with the fire of my jealousy
Shall all the earth be devoured.

9 Surely I will then pour out upon the * people a pure † language,

‡ Hebr. hunted. § visited upon. ‖ they rose early, they corrupted * peoples. † lip.

—are thrown down] In Syr. and Chald. the original word signifies *to be laid waste.* One MS. has נתצו, an usual word.

7. cut off] "*ó.* read מעניה. So the translation will be, And all that I have visited upon her, i. e. all my corrections, shall not be cut off from her eyes: which makes an easier construction. If כל can be taken for כבל, and פקד signify to determine about, the latter of which I doubt, it may be: and their dwelling shall not be cut off, according to all that I determined [i. e. conditionally] about them. See Nold. note 792." Secker.

8. Yet wait for me—] It is implied, in the foregoing verse, that the consequence of universal corruption among the Jews was their fall. Here they are taught to expect mercies from God after he has taken vengeance upon them.

—to the prey] *ó.* Syr. Aq. Symm. Theod, &c. render, *for a testimony.* The Hebrew may be rendered, *for a witness, in testem.* See Mal. iii 5.

—the nations—the kingdoms] Those which were to be conquered by Nebuchadnezzar.

9. —then] Used largely, for *afterwards:* unless we confine the passage to the Jews on their return from Babylon.

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That they shall all of them call on the name of Jehovah,
That they shall serve him with one ‡ consent.
10 From beyond the rivers of § Ethiopia
My suppliants among my dispersed shall bring mine ‖ offering.
11 In that day thou shalt not be ashamed
For all thy doings, wherein thou hast transgressed
( against me:
For I will take away from the midst of thee them that rejoice in thy * pride;

‡ Hebr. shoulder. § Cush. ‖ offering of flour. * Or, greatness.

—will then pour out] I read אשפך with Houbigant. But thirteen MSS. and three editions read אהפיך in Hiphil.

—upon the people] Or, peoples. The Gentiles, who shall be converted to Christianity. The words *all of them* cannot refer to such proselytes as the Jews made before the coming of Christ. But if *peoples* can be applied to the Jews, as 1 Kings xxii. 28, Joel ii. 6, we may understand *v.* 9, 10, of that freedom from idolatry for which the Jews were remarkable after the captivity: and the rest of the chapter may refer to the blessings which were then bestowed on them.

—consent] Hebr. shoulder: a metaphor from the joint efforts of yoked beasts. See the same phrase in the Chaldee paraphrase, Zech. xiv. 9. Servient coram Domino *humero uno.*

10. —of Ethiopia] Bochart is positive that Arabia Chusæa is meant, and says that the rivers are *Besor*, which flows into the Mediterranean; *Rhinocorura*, which flows into the lake Sirbonis; *Trajanus amnis*, which flows into the Red Sea; and the *Corys*. Geogr. p. 212. See a parallel place Isai. xviii. 1: where Bishop Lowth mentions the eastern branches of the Nile, the boundary of Arabia towards Egypt: but doubts whether the parts of the upper Nile towards Ethiopia may not be meant. That Arabia was a distant country, in the estimation of the Jews, see Joel iii. 8. And *beyond the rivers of Ethiopia* may denote both Africa and the southern Arabia.

—among my dispersed] I read with *b.* בנפוצי, τῶν διεσπαρμένων μου, and suppose that in this *v.* either the conversion of the Jews is meant, or their freedom from idolatry.

11. —thou shalt not be ashamed) Thy guilt and thy punishment shall cease.

—in thy pride] Thy idolatrous exalting of thyself against me. See Isai. xiii. 3. "Thy rejoicers in pride." Secker.

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And thou shalt no longer † exalt thyself in mine holy mountain.

12 And I will leave in the midst of thee an humble and lowly people;
And they shall trust in the name of Jehovah.

13 The residue of Israel shall not commit wickedness,
Nor shall they speak falsehood,
Neither shall a ‡ deceitful tongue be found in their mouth.
And they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Sion; shout ye, O Israel;
Be glad and rejoice with all *thine* heart, O daughter of Jerusalem:

15 Jehovah hath taken away thy Judgments, he hath turned aside thine enemies.
Jehovah, the king of Israel, *is* in the midst of thee;
Thou shalt no longer see evil.

16 In that day it shall be said to Jerusalem, Fear not;
*And to* Sion, Let not thine hands be slack.

17 Jehovah thy God *will be* in the midst of thee; the Mighty One will save *thee:*
He will rejoice over thee with gladness, he will § renew his love:

† Hebr. thou shalt not add to exalt thyself. ‡ a tongue of deceit. § be renewed in.

13. —and none shall make them afraid] These words occur Mic. iv. 4.

14. Sing—] *ó.* MS. Pachom. ed. Ald. and Arab. add σφοδρα; and read מאד.

15. —thine enemies] The versions, Chald. the Babylonish Talmud, and eighteen MSS. read אויבך. V. renders פנה avertit. It is equivalent to חסיר.

—in the midst of thee] Displays his interposition in thy deliverance: or, in thy prosperity; if the passage has a reference to the future restoration of the Jews. This verse is otherwise divided by Syr. Chald. and with much elegance:

Jehovah hath taken away thy judgments:
The King of Israel hath turned aside thine enemies:
Jehovah *is* in the midst of thee: thou shalt no longer see evil.

16. —be slack] In rebuilding the city and temple; or, figuratively, in serving thy God.

17. —renew] *ó.* Syr. point out the reading of יחדש *renova-*

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He will exult over thee with singing.
18 I have taken away the afflicted among thee from
the solemn assembly:
They are *taken away* from thee, *even* from causing
a reproach against thee.
19 Behold I will work with thee for thy sake at that time:
And I will save her that ‖ halteth, and her that is
driven out will I assemble;
And I will make them a * praise, and a † name,
In every land ‡ where they have been put to con-
fusion.
20 At that time I will bring you *again:*
And, at the time when I assemble you,
Surely I will appoint you a § name and a praise
Among all the people of the earth:
When I turn back your captivity before your
eyes, saith Jehovah.

‖ Or, is disabled. * set them for a praise. † For a name.
‡ of their shame. § for a name,

*bitur.* So Houbigant; and Bishop Lowth on Isai. xli. 1. For the punctuation of the verse see *ó.*

18. I have taken away] The word *saying* is to be understood before this *v.*

—the afflicted among thee] I read נוגיך with *ó.* and Houbigant; and suppose that the prophet means such as deplored their captivity, and prayed for a restoration, in the solemn assemblies of the Jews at Babylon. Zech. vii. 5. The rest of the verse I translate as Houbigant, who reads עליך with Syr. The humiliation and affliction of the Jews furnished matter of reproach to their enemies. Or read כמועד, and transpose it, with *ó.* Ar. Syr. —with singing, as *in* the solemn assembly. See Houbigant. "Qui impediverunt in te tempora solennitatis tuæ, expellam a te. Chald. Videtur legisse חוגים מועד, ab חגח removit." Dathius.

19. —with thee for thy sake] I read with *ó.* and Capellus אתך למענך. See Ezek. xx. 44.

—halteth] See on Micah iv. 6: where we have a parallel place.

20. —before your eyes] This may be understood as an intimation that some of the Jews, who were led captives to Babylon, should survive the period of the captivity, and return to their own country. Syr. and Houbigant read לעיניהם *before their eyes:* sc. of the nations.

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THE BOOK OF

# HABAKKUK.

## CHAP. I.

1 THE Prophecy which Habakkuk the prophet saw.
2 How long, O Jehovah, have I cried, and thou
hast not hearkened!
*How long* do I * cry out unto thee, *There is* violence; and thou hast not saved!
3 Why dost thou shew me iniquity, and cause *me*
to behold wickedness?
And *why are* spoiling and violence before me;

* Or, exclaim.

1. Habakkuk] It seems probable that Habakkuk lived after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. We have also reason to conclude that he prophesied not long before the Jewish captivity. See c. i. 5. ii. 3. iii. 2, 16—19. He may therefore be placed in the reign of Jehoiakim, between the years 606 and 598 before Christ.

The prophet Habbakkuk stands high in the class of the Hebrew poets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. See Bishop Lowth's Hebrew prelections, xxi. xxviii: and the learned Mr. Green on c. iii. 3—10.

"*Vaticinia quæ edidit Habacucus ex afflatu divino.* Grammatici Hebræi משא explicant per נבואה aut חזון. Symm. Theod. ut ὁ λημμα, *sermo a Deo acceptus.*" Bahrdt.

2. How long—] In the opening of this prophecy there is an indignant spirit against vice, like that so much admired in Juvenal.

—*There is* violence] Or, because of violence. Syr. and Chald. supply על. "and violence lifteth up *her voice.* For so ישא Isai. xlii. 2, 11." Secker.

"And *why* do I behold" &c.

—wickedness] Labour, sorrow, distress, caused by wickedness.

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And *why is there* contention, and *why* do men raise strife?

4 Therefore the law faileth,
And judgment never goeth forth:
For the wicked compasseth about the righteous:
Therefore perverted judgment goeth forth.

5 See, ye transgressors, and behold, and wonder, and perish:
For I work a work in your days,
*Which* ye will not believe though it be told *you*.

—raise] Hebr. excitat *quis*. See on Jonah iii. 7. See נשא Ex. xxiii. 1. Ps. xv. 3. But *ó*. Ar. Syr. and at first one MS. read ומדין "And *why* doth the Judge receive *a reward?* MS. Copt. adds "פנים faciem after ישא." Mr. Woide. "And the judge accepteth persons."

4. —never goeth forth] Or, goeth not forth unto victory, or purity, or truth, or perfection. See Isai. xlii. 3.

"And judgment proceedeth not to victory." Dr. Wheeler.

—compasseth about] So *circumvenire* is to oppress, to deceive. Multitudine superat. Arab. Cast. lex.

"Because the wicked circumventeth the righteous."
Dr. Wheeler.

5. —Ye transgressors] For בגוים *among the nations*, read, as Capellus and Houbigant have suggested, בוגדים: which, as Houbigant observes, *ó*. elsewhere also translate καταφρονηται. See Prov. xiii. 15. Hos. vi. 7. Zeph. iii. 4. *v*. 13 of this c. and c. ii. 5. Ar. and Syr. agree with *ó*. See also Acts xiii. 41.

—and behold] In Acts xiii. 41, nine MSS. and three editions have και επιβλεψατε after καταφρονηται, agreeably to the Hebrew.

—and perish] One MS. reads ותמהו: with V. Syr. But the reading of *ó*. and of Acts xiii. 41, και εφανισθητε, supposes והמהו, or ותמו, in the text. See Capellus. There is a double rendering in *ó*. The former is, και θαυμασατε θαυμασια, according to which the reading may have been ימהו that is, תמהון, *cum admiratione*.

—in your days] Hence it follows that the Chaldeans invaded Judea while those were living whom the prophet addressed.

*Which* ye will not believe] In Acts xiii. 41, the common editions have εργον, "a work which ye will not believe." But there is very good authority for omitting this word. St. Paul plainly accommodates this passage to his own purpose.



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6 For behold, I *will* raise up the Chaldeans,
That bitter and swift nation;
Who † go over the ‡ breadth of the earth
To possess dwelling-places *which belong* § not unto them.
7 They *are* terrible and dreadful:
Their judgment and their excellency proceed from themselves.
8 Their horses also are swifter than leopards:
And they are ‖ fiercer than evening wolves.

† Hebr. which goeth. ‡ breadths. § to it: *and onwards in the singular number, to the end of v.* 11, *except* their faces. ‖ sharper.

6. —the Chaldeans] See Gen. xi. 28, 31. xv. 7. Job i. 17. Isai. xxiii. 13, and Bishop Lowth's note. They are supposed to have been so called from Chesed the son of Nahor. Gen. xxii. 22. Eustathius, in his notes on Dionysius's περιηγησις, says that they derived their name from Chaldeus, the fourteenth king after Ninus, and the founder of Babylon: l. 765, p. 101. ed. H. Steph. Xenophon mentions the Chaldeans as a warlike nation of Armenia. Cyropæd. l. iii. p. 148. 8vo. ed. Hutchinson. These were anciently called Chalybes. See Hutchinson's note.

—bitter] Arabice radix מרר ad robur et virtutem usitatissime transfertur. Schultens, anim. phil. p. 517.

7. Their Judgment—] Their authority to execute judgment, and their dignity and elevation among the kingdoms of the earth, arise from their own valour in revolting from the Assyrians.

8. —swifter than leopards] "Leopards tamed, and taught to hunt, are, it is said, made use of [in Palestine] for hunting; and seize the prey with surprising agility. When he leaps, he throws himself seventeen or eighteen feet at a time." Harmer ii. 438.

Non segnior extulit illum
Saltus, et in medias jecit super arma catervas,
Quam per summa rapit celerem venabula pardum. Lucan l. vi.

Ὠκυτατον θειει, και τ' αλκιμον ιθυς ορμει.
Φαινης, οππαι' εδοιο, διηριην φορεισθαι. Opp. Cyn. l. iii.

"V. et Syr. legerunt קלו sine *vau*, quod ego quidem præferrem. Et posterior præterea pro מנמרים legit מנשרים, *aquilis velociores:* quam lectionem non minus nostræ præferrem."

Arab. also omits the *vau;* and MS. 4 originally read מנמרים.

"Alterum פרשיו omnino delendum," Bahrdt.

—fiercer] Bochart refers the word to the *spirit* of horses and wolves.

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And their horsemen shall spread themselves; they shall come from far;
They shall fly, as an eagle hastening to devour.
9 All of them shall come for violence:
The supping up of their faces *shall be as* an east wind:
And they shall gather * captives as the sand.
10 They shall also scoff at kings,
And princes *shall be* a laughing-stock unto them.
They shall laugh at every stronghold:

* Hebr. captivity.

Genus *acre* luporum. Virg.
Ascanius mediis in vallibus *acri*
Gaudet equo. Virg.

See Hieroz. iii. x. 826.

—shall spread themselves] See Chald. and Syr. on the word, Nahum iii. 18: where they explain it by בדר *dispersit.* Here Chald. has יפרשין *multiplicabuntur*, and V. *diffundentur.*

—they shall come from far] The word ופרשיו, which stands before this clause in the Hebrew, is omitted by *ō*. Ar. Syr. and by three MSS.

Mr. Green's note on this passage is, "The Hebrew word rendered by our translators, *and they shall spread themselves*, is a faulty writing of the word foregoing, which the transcriber would not put out for fear of blotting his copy. The Syr. has it not, and the lxx knew not what to make of it." His translation is:

And their horsemen sharper than evening wolves.
Their horsemen shall come from afar, &c.

Poetical Parts of the O. T. p. 23,

—from far] So 2 Kings xx. 14. Jer. v. 15. See on Joel iii. 8.

—to devour] Thirty MSS. and three ed. read לאכל: which may be rendered ad cibum, to the prey. See Syr. Chald.

"They shall fly, as an eagle hasteth to the prey."

Dr. Wheeler.

9. All of them] Two MSS. read כלו, and three read so originally. This is regular, and agrees with גוי *v.* 6. Houbigant reads כלם יבאו, as Syr. Vulg. Chald.

The supping up—] This is our marginal rendering, and that of Peters on Job, 8vo. 2d. ed. p. 137. Their enemies shall be absorbed, or rapidly destroyed, by them; as the blasting pestilential east wind spreads destruction. See on Jonah iv. 8.

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And they shall heap † earth and take it.
11 ‡ Then shall *their* spirit be changed, and they
shall pass away, and shall be § treated as guilty.
This *is* their strength with their god.
12 Art thou not from everlasting?
O Jehovah, ‖ my God, mine Holy One, we shall
not die.
O Jehovah, thou hast appointed them for judgment,

† Or, dust. ‡ Or, afterwards. § Or, shall be punished.
‖ Or, mine holy God. Hebr. the God of mine holiness.

Symmachus renders η προσοψις του προσωπου, which agrees with Syr. as if the reading had been מנגד. "Before their faces &c." Houbigant reads מקדם *Before.*

10. —earth] See Gen. xxvi. 15. Isai. ii. 10, 19. V. *6* Chald. understand the word of mounds heaped up, according to the usual way of taking fortresses. Others render the word *dust*, and think the meaning to be, They shall take every strong hold with ease, and as it were in sport.

11. —be changed] Præteribit. This may be spoken of the Chaldee nation at large; whose disposition should degenerate, and who were to be punished by Cyrus. An ironical epiphonema follows: Such is their boasted strength derived from their idols. לאלהיו. Two MSS. originally. See *v.* 7—10. 15—17.

—pass away,] "*pass over.* Transgress." Secker. Hebræis spiritus transire sive transgredi dicitur, quoties intra modestiæ fines se non tenet." Bahrdt.

12. Art thou not—] There is great beauty in this sudden address to Jehovah, as opposed to the false god of the Chaldeans.

"O God of mine holiness. Sic videtur legendum." Secker.

—we shall not die] We shall not utterly perish by the Chaldeans: though we shall suffer severely from them. But this seems a cold sense, and unworthy of so animated a poem. Houbigant conjectures אל אמת *O God of truth:* which is interwoven in the Chaldee paraphrase: and, I think, ought to be admitted into the text. "Let us not." Secker.

"Art not thou from everlasting, O Jehovah, my God, mine Holy One?

"O Jehovah, God of truth, thou hast appointed them for judgment."

Another conjectural reading is, לאמנות, "*for faithfulness*, or, *truth*, in thy denunciations of punishment."

"For faithfulness, O Jehovah, for judgment *thou hast* appointed them.

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And thou hast founded them *as* a rock, to chasten *us*.

13 *Thou that art* of purer eyes than to behold evil,
And canst not look on wickedness;
Why dost thou look on transgressors,
*And art* silent when the wicked swalloweth up *the man that is* more righteous than he?

14 And *why* makest thou men as the fishes of the sea,
As the moving * things *which have* no ruler over them?

15 They take up all of them with the hook;
They collect them in their net, and gather them together in their drag:
Therefore they rejoice and exult:

16 Therefore they sacrifice to their net, and burn incense to their drag:
Because by them their portion is fat, and their food plenteous.

17 Shall they therefore empty their net;

* Hebr. thing *which hath* no ruler over it.

—*as* a rock] Houbigant renders, In hostem validum fecisti, ut eum coargueres.

"As a flint thou hast set him to reprove [chastise.] Ez. iii. 9. Thou hast given him firmness, and resolution, or hardness of heart, to punish." Dr. Forsayeth.

13. —more righteous] The just or good man mentioned c. ii. 4.

15. They take up—] Hebr. *One* taketh up: *one* collecteth them. The Chaldeans are meant.

—all of them] Houbigant prefers כלו: and this is the reading of three MSS. and of a fourth in the margin.

16. sacrifice] They boast themselves in their strength: and deify themselves for their valour.

17. Shall they therefore] V. 6. Ar. Syr. read על כן, *therefore:* Houbigant conjectures ועל כן *and therefore.* All omit the interrogation.

The meaning of the verse, if read interrogatively, is,

"Shall the wicked therefore be never stopped in their career?" which is agreeable to the expostulations *v.* 13, 14. Without the interrogation, the sense may be: Therefore, sc. because their portion is thus made fat, they are intent on filling and emptying their net.

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And continually spare not to slay the nations?

CHAP. II.

1 I Stood on my watchtower,
And set myself on the bulwark:
And I † looked to see what he would speak by me;
And what I should reply to my arguing *with him.*
2 And Jehovah answered me, and said:
Write the vision, and make it plain upon the tablets;
That he may run that readeth it.
3 For the vision *is* yet for an appointed time;

† Or, watched.

And continually] This line explains the allegory. Syr. Ch. and Houbigant read תמיד *continually* without the *vau*, and join the word to the former clause. Observe that *vau* precedes.

———empty their net continually:
*And* spare not———

CHAP. II.

1. I stood—] Stabam. Houbigant.

—on my watchtower] I was earnestly looking for God's word: as a watchman intent on his office. Prophets are compared to watchmen: Ezek. iii. 17.

—I should reply] To my own satisfaction, and that of others, ☞ to the difficulties raised c. i. 13—17, why the idolatrous and wicked Chaldeans, and their king, are to be prosperous and triumphant.

Syr. and Houbigant read ישיב, *he would reply:* and Chald. has *respondebor, I should be answered.*

" And will look attentively to see what he will say to me,
" And what he will answer for my conviction." Dr. Wheeler.

2. —the tablets] *ó.* here, and Vulg. *ó.* Isai. xxx. 8, render *tablets of box:* which were firm and durable.

—may run] Let the characters be so legible that one who hastily passes on may read them; which may have been a proverbial manner of expression. Houbigant renders, " ut, qui leget, expedite legat:" and several others understand the word *run* figuratively, of rapid reading.

—that readeth it] Two MSS. read כל קורא *every one that readeth.*

3. —the vision] " Or prophecy; which follows *v.* 4—20." Secker.

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But at the end it shall speak clearly, and shall not ‡ lie,
If it delay, wait for it:
For it shall § surely come, it shall not tarry long.
4 Behold ‖ his soul is lifted up, it is not upright in him:

‡ Or, deceive. ‡ Hebr. coming it shall come. ‖ it is lifted up, his soul is not, &c.

—an appointed time] The destruction of the Chaldeans by Cyrus is at a somewhat distant period of years, determined in my counsels.

—speak clearly] The word is used in Hiphil, with a case after it, for *uttering*. Prov. vi. 19. xiv. 5. And it is used in Kal. for *aspirare:* Cantic. ii. 17: iv. 6: until the day *break;* or *breath*, as it is rendered in the margin.

—and shall not lie] Thirteen MSS. read לא for ולא; as if the true reading were לקצו לא.

" But at the end thereof it shall speak clearly, it shall not lie.

" It shall not be later than its season." Dr. Wheeler.

—it shall not tarry long] So Houbigant. All the versions, Chald. twenty-two MSS. and six editions read, " And it shall not" &c. ולא. See also Hebrews x. 37: where the sacred writer follows, though not exactly, the mistaken Greek translation of this hemistich: for בא is the infinitive used gerundively, not the participle; and is written בוא in six MSS. The clause therefore is an apt accommodation, taken from a version in frequent use among the Hellenistic Jews; a remark which I extend to the former clause of *v.* 4.

4. Behold] Two MSS. read והנה. And Arab. has Et si: and Hebr. x. 38, we read Και εαν. *ó* have Ἐαν. Thus the Greek translator may have read אם, or ואם.

—lifted up] This rendering furnishes a good sense, if we understand the passage of the Chaldeans: who, as appears from c. i. 7, 12, 15—17, may be addressed in the singular number throughout this chapter: though I allow that Nebuchadnezzar, and Belshazzar, Dan. v. may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase. On the contrary, *ó.* have εαν υποστειληται, and Ar. *Si tædio afficiatur;* which suggests the reading of עו לפה: *his mind is cast down, or fainteth:* and one MS. reads thus; and another had עלפה originally, which may possibly be rendered, *there is* dejection; but not *defectio*, in the sense of falling off from the faith.

—his soul] *ó.* Ar. Hebr. x. 38, and at first MS. 17, read נפשי *my soul.*

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But the just shall live by his faith.
5 Moreover, as a mighty man transgresseth thro' wine,

—is not upright in him] Capellus supposes that ὁ. translate from the Arabic sense of ישרה; the word in the Arabic version being from שרר *lætus, hilaris, fuit.* They may have read רוצה or רצה the participle, or רצתה, or תרצה.

But the just] ὁ. MS. A. and ed. Ald. and the Arabic version, represent the reading of צדקי *my just one.* And one MS. originally, and some versions, and Fathers, read so Heb. x. 38. Rom. i. 17. See Wetstein.

—by his faith] So Vulg. Aq. Symm. Theod. and ed. v. vi. vii. in Montfaucon. But ὁ. MS. V. and, Hebr. x. 38, one MS. Vulg. and some Fathers, represent באמונתי, *by faith in me,* as MS. 320 seems to read: and this reading Mill approves of. Proleg. §. 932. One Hebrew MS. reads באמונת.

There is an ambiguity in the Hebrew; as well as Rom. i 17. Gal. iii. 11. Hebr. x. 38.

But the just shall live by his faith.
by faith.
by faith in me.
Or, But the just by his faith, shall live.
by faith.
by faith in me.

I prefer the former sense. The meaning of the prophet is; The good, or righteous, man, who believes in my prophets, and obeys their directions, shall live at the time of the Babylonish invasion. See Jer. xxi. 9. xxxviii. 2, 17, 18. xlii. 7, &c. In the New Testament the words are accommodated.

"The English word *faith* is only used here and Deut. xxxii. 20 in all the O. T. And the Hebrew word אמונה, which is here used with a suffix, denotes many times an attribute of God, but never a quality in man, except 1 Sam. xxvi. 23. where it means fidelity: a איש אמונות is a man of truth: Prov. xxviii. 20: and there is no אמן in them: Deut. xxxii. 20. With a suffix it denotes also a charge or office 1 Chron. ix. 22: 2 Chron. xxxi. 18. But with or without a suffix, it never means faith, or credit given to a testimony. But the verb האמין doth: as in the noted place Gen. xv. 6. It may be translated here, by his faithfulness. Comp. i. 13. ὁ have ἐκ πίστεως μου. But Grabe μου ἐκ πίστεως. Syr. hath no pronoun. πίστις in ὁ. never, I think, signifies belief, but faithfulness; nor πιστος believing, but faithful." Secker.

5. —a mighty man] I read גבור with Houbigant and Green. See Ps. lxxviii. 65. The *vau* may have been supplied by a point.

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He is proud, and remaineth not at * rest:
† He enlargeth his desire, as the grave;
And he *is* as death, and cannot be satisfied;
And gathereth to himself all the nations,
And assembleth to himself all the ‡ people.
6 Shall not § all these
Take up a parable against him,
And a taunt *and* proverbs concerning him?
And they shall say:
Woe unto him who multiplieth *that which belongeth* not unto him!
How long will he laid himself with many pledges;

* Hebr. at home, † Who. ‡ the peoples. § these all of them.

—through wine] I read כבין with Chald. See כ thus compounded, 1 Sam. xiv. 14. Gen. xxxviii. 24.

"ואף כי I understand not this particle. There seems an ellipsis of איש before יין". See examples in Michaelis. A drunkard is a transgressor, a proud man. Or, He is a drunkard, a &c." Secker.

remaineth not at rest] Perhaps the true reading is יוה. Unseemly." Dr. Wheeler. From אוה in Niphal.

—and cannot be satisfied] This is the reading of Vulg. and Chald. But ό. Ar. Syr. one MS. and Green, Poetical parts &c. pref. p. xi. read לא for ולא.

"He enlargeth his desire, as the grave;
"And, as death, he cannot be satisfied."

Mr. Wintle also observed this reading in MS. 154; and approves of it.

This verse describes the Chaldeans, and their ambitious king.

6. —a taunt *and* proverbs] Syr. reads חידות *and proverbs*. Perhaps the true reading is, ומליצת, *et irrisionem proverbiorum*, or, as Vulg. *et loquelam ænigmatum*. "A sentence of derision." D. Wheeler. "Omittunt *vau*, Syr. Ch. Recte, ut videtur." Secker.

And they shall say] Literally, And *one* shall say: that is, And it shall be said.

—will he lade himself] Syr. Chald. and one MS. read מכביד without the *vau*.

—many pledges] Kimchi derives the original word from עבט *to pledge*; as סגריר, *a heavy rain*, from סגר: and thinks that the repetition of the third radical *intends* the signification. There may be a reference to the frequent rapines of the Chal-



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7 Shall not they suddenly rise up, that will bite thee:
And *shall not they* awake, that will harass thee?
And shalt thou *not* become ‖ a booty unto them?
8 Because thou thyself hast spoiled many nations,
All the residue of the * people shall spoil thee:
For the † blood of men, and violence *done* to the land,
To the city and to all the inhabitants thereof.
9 Woe unto him who ‡ coveteth an evil covetousness for his § house;
That he may set his nest on high;
That he may be delivered from the ‖ power of evil!
10 Thou hast * consulted shame to thine † house
By cutting off many ‡ people; and thy § soul hath sinned,

‖ Hebr. for booties. * peoples. † bloods. ‡ Or, gaineth an evil gain. § Or, family.
‖ Hebr. hand. * Or, devised. † Or, family. ‡ Hebr. peoples. § Or, thou hast sinned.

deans; and to the pledges and hostages taken by them for the payment of stipulated sums. See Fuller Misc. sacr. i. v. c. 8. "*ladeth;* loadeth—borroweth; *thick clay;* wealth." Secker.

7. Shall not they] "*Shall they not.* Shall not thy creditors." Secker.

—bite thee] A metaphor taken from the hunting of wild beasts.

—unto them] The Medes and Persians.

8. —residue] All that remain from thy devastations. Syr. omits כל.

—the blood of men] Shed by thee.

—land—city] Land of Judea; city of Jerusalem. "*of the land:* or, against: as Joel iii. 19. Obad. 10." Secker.

9. —for his house] Which Nebuchadnezzar strove to aggrandize; and which Cyrus cut off. See Dan. v. 2, 30.

"Woe unto him that procureth wicked gain for his family." Dr. Wheeler.

10. —consulted] "Devised. See on Isai. ix. 6." Secker.

—hath sinned] Perhaps חומאה.

11. —the beam] From the Syr. כפס connexuit. συνδεσμος, Symm. Theod. lignum. V. Bochart has a dissertation on this word: Hieroz. p. ii. L. iv. c. xxvi: and says that the Talmudists use it for a brick of certain dimensions: a sense which he prefers. He quotes,

Jumenta loquentur,
Et canis, et postes, et marmora. Juv.

The passage is very poetical; and may refer to the great

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11 Surely the stone from the wall crieth out;
And the ‖ beam from the timber answereth it:
*Saying:*
12 "Woe unto him who buildeth a town by * blood,
"And establisheth a city by iniquity!"
13 *Are* not these things from Jehovah *God* of hosts,
That † people shall labour for the fire,
And nations should weary themselves for a vain thing?
14 Surely the earth shall be filled

‖ Or. fastning, * Hebr. bloods. † peoples.

buildings erected by Nebuchadnezzar in Babylon. The stones and wood, which were to be overturned, should proclaim the woe that follows. Mr. Wintle refers to Luke xix. 40.

"על נפשך Jon. Lectio קצות concidisti sine dubio præferenda." Bahrdt.

13. —these things] For הנה *behold* V. 6. Ar. read אלה *these things*. Syr. has כל אלה *all these things*. But Chald. has הא *behold*.

—for the fire] By which great part of Babylon will be consumed. See בדי *for* Nahum ii. 12.

And nations] Nebuchadnezzar employed great multitudes in erecting his works.

The original here is:

ויגעו עמים בדי אש
ולאמים בדי ריק יעפו

And Jer. li. 58, we read:

ויגעו עמים בדי ריק
ולאמים בדי אש ויצפו

And *the* people shall labour for a vain thing;
And nations for the fire, and shall be weary.

But Syr. omits the ו in ויעפו: and so do 6. Ar. though they translate widely. The reading also of one MS. is יעפו. That the true reading is יעפו

"And the nations shall weary themselves for the fire," appears from the turn of the sentence in Jeremiah, and the juxtaposition of the places. It is very observable that in Jeremiah six MSS. make the two passages exactly parallel; by inserting אש in the former hemistich, and ריק in the latter.

—for a vain thing] For what God shall bring to nought.

14. —the earth shall be filled—] God's power and providence shall be widely displayed in the destruction of Babylon; in the humiliation of Nebuchadnezzar, Dan. iv. 37; and in the captivity and restoration of his people. See also Dan. ii. 47. iii. 29. vi. 26. There is a parallel place Isai. xi. 9.

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With the knowledge of the glory of Jehovah,
As the waters cover the sea.

15 Woe unto him who maketh his neighbour drink,
Who putteth his flagon unto him, and also maketh him drunken;
That he may look on their nakedness!

16 Thou art filled with shame instead of glory:
Drink thou also and uncover thy foreskin:
Unto thee shall be turned the cup from the right hand of Jehovah;
And foul shame *shall be* on thy glory.

17 Surely the violence *done* to Lebanon shall cover thee,

With the knowledge] See מלא used with ל, Dan. ix. 2.

—cover the sea] The verb כסה is used with על in many places: Deut. xiii. 8. Neh. iv. 5. Job xxi. 26. Ps. xliv. 19. cvi. 17. Prov. x. 12. Ezek. xxiv. 7. xxxi. 15. and perhaps Mal. ii. 16.

The curious reader will observe the Masoretic point at והארץ; introduced, as it should seem, merely to shew the proper pause in the measure. See Bishop Lowth's Isaiah: preliminary dissertation: p. xxv.

15. Who putteth his flagon] Vulg. and symm. favour Houbigant's reading, חמתו. The word מסה in Chald. signifies *abundare fecit*, and in Arab. *fudit*.

—his flagon] Or, his gall, his poison.

—their nakedness] V. Chald. have, his nakedness.

16. —and uncover thy foreskin] 6. Ar. Syr. read והרעל "and be seized with trembling, or astonishment." A remarkably apposite word. See Ps. lx. 3. Isai. li. 17, 22. Zech. xii. 2. 5. ed. Ald. and MS. Pachom. read και διασαλευθητι.

—the cup] See Ps. lxxv. 8. Jer. xxv. 15, 27. This shall come round to you, in its turn.

—foul shame] "Shameful pollution." Dr. Wheeler. Six MSS. divide the original word and read וקי קלון; which may be equivalent to וקיא קלון et vomitus ignominiæ. Or there may be an intensive repetition of the first radical in the root קלח.

Grotius justly observes that *v.* 15, 16, contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry, and of deceitful alliance: and in return they received from Jehovah the cup of his fury.

"Suspicor olim lectum fuisse וקיא קלון. Repete ס תסוב membro priori." Bahrdt.

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And the destruction of ‡ beasts shall make thee afraid:
For the § blood of men, and violence *done* to the land,
To the city and all the inhabitants thereof.
18 What profiteth the graven image,
That the ‖ maker thereof hath graven it?
*And* the molten image, and the teacher of lies:
That the * maker of his work trusteth therein,
To make *him* dumb idols?
19 Woe unto him who saith to the wood, Awake;
To the † silent stone, Arise.
Shall it teach? Behold, it is laid over *with* gold and silver;
Neither is there any breath in the midst thereof.
20 But Jehovah *is* in his ‡ holy temple:
Be silent before him, All the earth.

‡ Hebr. cattle. § bloods. ‖ Or, fashioner. * Hebr. the fashioner of his fashion.
† stone of silence. ‡ the temple of his holiness.

17. —shall make thee afraid] I read יחתך, in Hiphil, with ϕ. Ar. Syr. Chald. Mr. Wintle also proposes this reading.

18. *And* the molten image] Dr. Durell proposes to remove the ו from ויצרו, and add it to מסכה. Two MSS. read ומסכה, which Green approves of. But the hemistich is very elegant, and in the poetical manner, without the *vau*. There are many such passages: as Isai. xlii. 10, l. 1, 2. 22. l. 3, 4. xliii. 19, l, 3. 4. Ps. cxiv. 1. See v. 19. l. 1, 2.

the teacher of lies] By oracles, which the statue was supposed to give; but which in fact were given by the artifice of the priest. "The image teaches lies, gives false notions of the Deity." Seeker.

—the maker of his work] I suspect that יצר, or יצרו, is superfluous; as both may be participles. See Syr. Chald. They seem to be different readings. "MS. Copt. omits ο ποιησας." Mr. Woide.

19. —silent stone] אבן is feminine, and therefore דומם must be a substantive: *lapidi silentii*. See Isai. xlvii. 5. Sit thou *in* silence.

Shall it teach?] So Vul. עץ is understood.

—laid over] I supply עץ *the wood*. "Laid hold of, that is, enclosed:" says Tayl. conc.

—any breath] Sciendum, in quibusdam Hebr. voluminibus non esse additum *omnis*, sed absolute *spiritum* legi. Jerom: quoted in Kennicott's diss. ge. §. 84. 13. And Syr. omits כל.

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CHAP. III.

1 [A prayer of Habakkuk the prophet upon Shigionoth.]

2 O JEHOVAH, I have heard thy § speech;
I have feared, O Jehovah, thy work,
As the years approach, thou hast shewn *it;*
As the years approach, thou makest *it* known,
In wrath thou rememberest mercy.

3 God came from Teman,

§ Hebr. hearing.

1. A prayer—] The title seems a Jewish annotation of a later age: and the insertion of it interrupts the connection.

—Shigionoth] The word is probably derived from the Syr. שגן, *mutavit, variavit:* and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.

2.—thy speech] Which thou hast communicated to me: c. i. 5—11. ii. 4—20. See Obad. i. 1.

—thy work] I have been struck with fear, because of the judgments denounced against Judah and Jerusalem. c. i. 5—11. ii. 4, 5, 8, 17. One MS. reads בפעלך, *because of thy work.*

"Jehovah, I have seen thy work." Dr. Wheeler.

He reads ראיתי *I have seen.* *ó.* have κατειδησα. and in MS. Pachom. and ed. Ald. we find Κυριε, κατειδησα.

—approach] Capellus prefers the reading of *ó.* and Aquila: εν τω εγγιζειν, εν τω παρειναι: בקרוב.

—thou hast shewn *it*] Capellus ingeniously conjectures חוחו, *shew it.* I prefer חויתּ thou hast shewn it. *ó.* have ζωωσον which word represents חיות. One MS. has at present חיוהו, another perhaps חויהו, another חיינו, which reading Jerom also found. Kenn. diss. gen. §. 84. 13.

—Thou makest it known] One MS. reads תודיעו, *notam facies id.*

—thou rememberest] Observe the topics of consolation, c. ii. 4, 14: and the several woes denounced against Babylon.

3. God came—] Bishop Lowth observes that this is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of

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And the Holy One from mount Paran: [Selah.]
His glory covered the heavens;
And the earth was full of his praise.
4 His brightness was as the light:
Rays *streamed* ‖ from his hand:
And there *was* the hiding-place of his power.

‖ Hebr. to him from his hand.

entering on his subject. Præl. Hebr. xxviii. *V.* 3.—7. contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected; and the diction is as splendid as the subjects.

"The Captivity brought to his mind the Exodus; and that he who had delivered could deliver. Lowth p. 257." Secker.

—Teman] First perhaps the name of an encampment, and afterwards of an Idumean city. Numb. xx. 21. Jer. xlix. 7. Job ii. 11.

—Paran] See Deut. xxxiii. 2. A part of Arabia Petrea: Gen. xxi. 21.

Selah] See Pol. syn. Ps. iii. *ó.* render the word διαψαλμα, which, says Suidas, is μιλυς παλλαγη, cantus immutatio.

—glory] On mount Sinai, and in the pillar of fire.

—praise] On account of his majesty and power. Bishop Lowth, ubi supr. renders the word *splendor;* and Green's version is,

And his glory filled the earth.

The verb הלל in Hiphil signifies *to shine.*

"And his praise filled the earth." Dr. Wheeler.

4. His brightness] *ó.* Ar. Syr. Chald. Houbigant read ונגהו *et splendor ejus.* V. has *splendor ejus.* The *vau* may be considered as conversive of תהיה, and may be ommitted in an English translation.

Rays] The verb קרן signifies *to shine:* Ex. xxxiv. 29, 30, 35: and a pencil, or cone, of rays issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2:

"From his right hand *issued* streams of light:"

the original word being אשדות, from אשד in Syr. and Chald. *to pour forth.* See the learned Dr. Durell's note on the place. Twenty MSS. and one ed. read וקרנים *And rays.*

And there—] In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read שם, *There.*

—of his power] Keri, many MSS. and some editions, read עז, or עזו, ισχυος αυτου. *ó.*

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5 Before him went the pestilence:
And flashes of fire * went forth after him.
6 He stood, and measured the land;
He beheld, and dispersed the nations:
And the everlasting mountains were broken asunder;
The eternal hills bowed down:
The eternal paths † were trodden by him.

* Hebr. at his feet. † were his.

Capellus understands the verse of the lightening on mount Sinai; but I rather refer it to the brightness which occasionally issued from the Shechinah. Ex. xvi. 7, 10.

5. —the pestilence] See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites, for their guilt.

—flashes of fire] רשף *quicquid volando adurit et inflammat.* Cast. lex. *Ardor vibrans ac coruscus.* Schultens, on Job v. 7. See also Gussetius; who, by comparing Ps. lxxviii. 48, with Ex. ix. 29, collects that רשף has the nature of אש *fire:* but thinks it *id, quod in igne vehementiori sese vibrat; flamma rubens.* Lev. x. 2, Numb. xi. 1, xvi. 35, the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24, the burnt offering was consumed by a fire which came out from before Jehovah.

—after him] "As it is translated Gen. xxx. 30. 1 Sam. xxv. 42, is quite parallel." Secker.

6. —measured] Divided it out, like a conqueror. Ps. lx. 6. *Green.* 6. have ἐσαλεύθη, and Chald. יזע from יזע *movit.* Hence Capellus conjectures ירגז; and Houbigant, ירגז *et concussit,* or, ירדד *et subjecit.* Possibly וינד, *and moved.*

—dispersed] One signification of the Arabic root in Cast. lex. is *sparsit, dispersit;* and in Syr. Chald. Arab. the word signifies *defluxit, decidit.* It may therefore be rendered in Hiphil *defluere,* vel *decidere, fecit.*

—the nations] All who opposed his people; and particularly the seven nations.

—mountains—hills] This may be understood of cleaving the rock for water: Ex. xvii. 6: and of God's wonderful display of his power on Sinai, when the mountain shook. Ex. xix. 18.

—eternal paths] Literally, God occupied the summit of the eternal mount Sinai; and led his people over the eternal mountains in Arabia Petræa. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

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7 Thou sawest the tents of Cushan ‡ in affliction:
The § curtains of the land of Midian trembled.
8 Was the anger of Jehovah kindled against the floods?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride on thine horses, *and* on thy chariots of deliverance?
9 Thy bow was made bare,

‡ Hebr. under. § Or, tent-curtains.

7. Thou sawest—] "I saw," supposing the prophet to speak, seems harsh. And therefore I propose ראית, *Thou sawest* addressed to God: as *v.* 12—15.

in affliction] If תחת אן cannot signify *in affliction*, or, *under the punishment of iniquity*, we must have recourse to conjecture. Houbigant and Green adopt חתתים; which may signify *struck with terror*. "*Sub peccato esse* reddi potest, *puniri*, *succumbere scelerum affectibus*." Bahrdt.

—Cushan] That is, some say, of Chus or Midian. Compare Numb. xii. 1. Ex. ii. 16, 21. Numb. xxxi. 7, 8, &c. Others think that Judges iii. 10, vii. 1, &c. are referred to. Perhaps for תחת אן we should read חתת עוג: and for כושן, בשן.

Thou sawest the terror of Og;
The tents of Bashan trembled;
The curtains of the land of Median. Numb. xxi. 33. xxxi. 3.

The curtains] V. pelles: δερρεις, vetustissimus liber majoribus literis exaratus. See the notes on this chapter in S. Quintus's edition of *ó*. That is, the coverings of their tents, made of skins.

8. —floods] If the Red Sea only is referred to, and not Jordan, we should render, *the floods*. Ps. lxvi. 6. Jon. ii. 3. Otherwise, translate *rivers*.

—*and* on thy chariots] Many MSS. supply the *vau* twice: ומרכבותיך: and V. *ó*. Ar. Syr. represents it the beginning of the word.

God is described as a mighty warrior, attended by his chariots, even thousands of angels. Ps. lxviii. 17.

9. —made bare] Nudatione nudabatur, i. e. e theca educebatur; say some; and others, *nudatione excitabatur*. And Harmer informs us, from Sir I. Chardin, that the oriental bows were wont to be carried in a case hung to the girdle: ii. 513. If עור does not signify *nudare*, we may read תעד from עדה. Houbigant adopts the reading of V. *suscitans suscitabis*: העיר תעיר. And *ó*. MS. A. and ed Ald. have εντειναν εντεινας.

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*According to* the oath unto the tribes, *even* the promise. [Selah.]

10 Thou didst cleave the streams of the land:
The mountains saw thee *and* were in pangs:
The overflowing of waters passed away:
The deep uttered its voice:
*It* lifted up its hands *on* high.

11 The sun *and* the moon stood still *in their* habitation:

—the oath] The preposition is very often understood in the poetical parts of scripture. Here ל may be supplied, if we read with the greatest number of MSS. שבועות oaths. Sixteen MSS. read שבועת; which, in statu constructo, may signify *the oath unto the tribes*; as Ps. lxxxix. 39. ברית עבדך signifies *the covenant with thy servant.*

—the promise] See אמר Ps. lxxvii. 8.

The question, asked in a very bold and poetical manner *v.* 8, is answered *v.* 9; that God displayed his power to deliver his people, according to his faithful word. Gen. xxii. 16. xxvi. 3. Ps. cv. 9, 10. *v.* 13. l. 1, 2.

The passage through the Red Sea having been beautifully mentioned in an indirect manner *v.* 8; the prophet continues his magnificent description of the Deity *v.* 10, 11, 12: and adds the reason why such power was displayed, in the two first hemistichs of *v.* 13.

10. —the streams] When Jordan was divided.

The mountains] *ô.* Ar. suggest another reading: עמים *the people.* But see Ps. cxiv. 4.

The overflowing] The lower streams of Jordan, whose banks were then overflowed, passed away toward the Dead Sea. Josh. iii. 15, 16.

—voice] The upper waves stood on an heap, not without roaring. See Green.

—*on* high] רום for לרום. So, Ps. xcviii. 8, we have, "The floods clap *their* hands."

11. —*and* the moon] V. *ô.* Ar. Syr. Chald. ten MSS. and two ed. read וירח and the moon: and two other MSS. read so originally. But see the omission of the connexive particle defended by instances: Boch. Hieroz. 844: who refers to Ex. xxii. 30. Deut. xxiv. 17. 2 Chron. xviii. 30.

—*in their* habitation] Perhaps זבלם, or זבולם: the ה and ם being easily mistaken. See Syr. Chald.

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By *their* light thine arrows went abroad;
By *their* brightness, the lightening of thy spear.
12 In *thine* indignation didst thou march through the land;
In *thy* wrath didst thou § tread the nations.
13 Thou wentest forth for the deliverance of thy people,
*Even* for the deliverance of thine anointed ones.
Thou didst wound the head out of the house of the wicked:
Thou didst lay bare the foundation to the rock:
[Selah.]

§ Hebr. thrash.

By *their* light—] Or, In light—in brightness—furnished by their shining.

—thine arrows] Calvin says that the arrows and spears of the Israelites are called those of God, under whose auspices his people fought. Or, the instruments of destruction which God employed, Josh. x. 11, may be metaphorically called his arrows and spear.

—lightning] See Nahum iii. 3.

12. —tread] Crush them, as corn by the drag.

13. —thine anointed ones] Houbigant reads משיחיך, and refers to ό. MS. A. and της εκλεκτης σου in Montf. Hex. A MS. referred to in Sixtus Quintus's edition; and MS. Pachom. have also της χριστης σου; and two Hebrew MSS. read plurally, and perhaps two more. See Ps. cv. 15. "Plur. χριστης, MS. Copt." Mr. Woide. "Rather, for the salvation of thine anointed. For את is often for the genitive case. See Nold. Or ישע may be a verb." Secker.

Thou didst wound] The ardor of the prophet having led him to begin in the midst of his subject, *v.* 3; he here returns to what passed in Egypt before the dividing of the Red Sea, the mention of which astonishing miracle he repeats *v.* 15.

—out of the house] Or, So that there should be no house. The prophet returns to the transactions in Egypt; and here refers to the destruction of the firstborn.

Thou didst lay bare] The verb is in the infinitive: *Laying bare.* ό. V. Syr. and ed. v. in Montfaucon read ערית.

—to the rock] Capellus, Houbigant and Green read צור: "To the rock on which the foundation rested." The death of the firstborn is figuratively called the utter overthrow of the Egyptian houses.

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14 Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us:
Their rejoicing *was*, as if they should devour the poor secretly.
15 Thou didst march through the sea *with* thine horses;
*Through* the heap of mighty waters.
16 When I heard *thy speech*, my bowels trembled:
At the voice my lips quivered:
Rottenness entered into my bones, and I trembled in ‖ my place;
Because I shall be brought to the day of trouble,

‖ Hebr. under me.

14. —with thy rod] Houbigant and Green read בממך. Three MSS. read בממו, which resembles the conjecture proposed.

—of his villages] Many MSS. five editions, and Keri, have פרזיו. The firstborn are called the heads of the Egyptian villages; and these God smote with the rod of his anger.

The word פרז is derived from the Arab: *segregavit:* see Cast. lex: because the houses are *separated:* and not joined together as in cities.

Dr. Wheeler conjectures פרשיו.

" His horsemen, when they came as a whirlwind to scatter us."

—to scatter us] I follow Green's excellent conjecture, להפיצנו.

Their rejoicing] Thirty MSS. read עליצותם, *their rejoicings.* The Egyptians rapidly followed the Israelites, and in imagination devoured a defenceless people. Whereas the Israelites entered the land of Canaan armed, and struck the inhabitants with great fear. Josh. iv. 13. v. 1.

16. —I heard] See on *v.* 2.

Rottenness] The learned Schroeder observes that ὁ. Ar. Ch. Syr. read רגז *tremor*, and that Lilienthal found this reading in the margin of a Hebrew MS. Diss. Philol. ad Cantic. Chabacuci. Groningæ. 1781.

—I trembled] Palluit, & subito genua intremuere timore. Schroeder. Ovid Met. ii. 180.

—I shall be brought] One MS. reads אנח, which may be the future in Niphal from נחח ducere: a verb, indeed, not elsewhere used in that form. Or, we may read חניחי. *he hath brought me*, from נחח ducere; or, *he hath left me*, from יתח,

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To go up *captive* unto the people *who* shall invade
us with their troops.
17 *But* although the figtree shall not flourish,
And *there shall be* no produce in the vines;
The fruit of the olive shall fail,
And the fields shall not yield food;
The flocks shall be cut off from the fold,
And *there shall be* no herd in the stalls;
18 Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
19 The Lord Jehovah *is* my strength;

agreeably to Chald. where we have דשבקני *quoniam reliquit me.* Syr. also expresses the pronoun *I.* וחויני *et ostendit mihi.* The prophet may speak in the person of the Jews who would be then living.

" If so be I might have rest in the day of affliction,
" When he goeth up against the people, and harasseth them with his troops. Dr. Wheeler.

17. *But* although—] Or. For: and *v.* 18, But I— " תפרח καρποφορησει ὁ, quasi legissent תפרה. Non malè: nec enim floret ficus. Sed germinare etiam notat פרח. Vid. Cast. in voc. Or, for; or, when." Secker.

" It is observed that some of the oldest versions never translate פרח flowering: and that it is distinguished from ציץ a flower Numb. xvii. 8. And indeed it seems rather to signify shoots than flowers, Job xiv. 9. Ps. xcii. 7. or 8. Prov. xi. 8. Is. v. 24. lxvi. 14. Epict. l. i. c. 15. p. 86 says of a figtree: Αφις ανθησει πρωτον, ειτα προβαλη τον καρπον, ειτα πεπανθη." Secker.

The fruit—] As עשה signifies *to produce,* as a tree or a field; see Gen. i. 11, 12, Ps. i. 3: מעשה will naturally denote *fruit.* Hence ποιειν καρπον in the New Testament: Matth. iii. 10, &c.

—fields—yield] Read עשו.

—shall be cut off] *One* cut off: or, He, God, cut off. Or read, in the participle passive, נגוז.

—stalls] The Arabic root of the original word signifies *fregit comminuit, stramen.* The places where the herds were fed with *cut* straw. " Bubile. Alludit Arabicum רפת *fœnum.*" Boch. Hieroz. 305.

19. The Lord—] This *v.* is an imitation of Ps. xviii. 33. Twelve MSS. and one ed. transpose the two first words of this verse, and read אדני יהוה.

" Jehovah, my Lord, is my strength." Dr. Wheeler.

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And he will make my feet like hind's *feet*,
And will cause me to tread on mine high places.
[To the chief musician on my stringed instruments.]

—cause me to tread] Eight MSS. read as in the psalm, יעמידני. "Thou shalt cause me to return with strength and swiftness from the land of my captivity, and to possess its fastnesses." See Deut. xxxiii. 29. xxxii. 13.

The state of the land during the captivity may be described, *v.* 17: or the prophet may declare that such circumstances should not shake his confidence in God. And *v.* 19. he may speak in the person of his people, who were to be restored.

—chief musician] From נצח *præfuit, superavit.* Cast. lex. See 2 Chron. ii. 18.

—my stringed instruments] From נגן *pulsare, musice.* *6.* Ar. Syr. read *his stringed instruments:* which reading I prefer, as this seems a Jewish annotation. "*My* may be the King's word, and this his direction. Lowth." Secker.

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THE BOOK OF

# OBADIAH.

CHAP. I.

1 THE vision of Obadiah. Thus saith the Lord Jehovah concerning Edom.

We have heard a * report from Jehovah,
And an ambassador is sent among the nations:
*Saying:*
"Rise ye: and let us rise up against her to war."
2 Behold I have made thee small among the nations:
Thou *art* greatly despised.

* Hebr. a hearing.

Obadiah] I suppose that he prophesied between the taking of Jerusalem, which happened before Christ 587, and the destruction of Idumea by Nebuchadnezzar: which latter event probably took place a very few years after the former. Usher places the destruction of Jerusalem in the 588th year before Christ; and the siege of Tyre in the year 585 before Christ. This siege lasted thirteen years; in which interval Usher says that the Sidonians, Moabites, Ammmonites, and Idumeans, seem to have been subdued by the Babylonians. Josephus says that Nebuchadnezzar began to besiege Tyre in the seventh year of his reign: but Capellus proposes reading the seventeenth. Blair places the taking of Tyre in the thirty-third year of Nebuchadnezzar.

1. —sent] Jer. xlix. 14, we have שלוח. Compare the passages.

2. —small—despised] Compare Jer. xlix. 15. Idumea was a country, if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. "The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned towards the south: though it did not border on all Canaan southward, but only on its eastern part. The rest lay open to Arabia Petræa, by which Idumea was situated southward, made a part of it, and went far into it." Vitr. on Isai. xxxiv. 6. "The country of the Idumeans

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3 The pride of thine heart hath deceived thee.
He that dwelleth in the clefts of the rock, *in* his † high habitation,
Hath said in his heart, Who shall bring me down to the ground?
4 Though thou exalt thyself as the eagle,
And though thou set thy nest among the stars;
Thence will I bring thee down, saith Jehovah.
5 If thieves had come unto thee,

† Hebr. the height of his habitation.

was properly circumscribed by that mountainous tract which enclosed Canaan to the south near the sea of Sodom, as appears from the whole sacred history: whence mount Hor, situated there, is said to have been on the edge, border, or extremity, of the land of Edom. Numb. xx. 23. It is true that, about the time of Solomon, the Idumeans occupied some part of the Elanitic gulph of the Red Sea; whence a tract of that coast was called the land of Edom. 1 Kings ix. 26. But all the prophets who speak of Edom about these times restrain their lands to mount Seir, in the tract which I have marked out." Vitr. on Isai. xxi. 1. However, that part of Idumea partook of the qualities of the land of Canaan appears from Gen. xxvii. 39, compared with *v.* 28: and, Numb. xx. 17, the fields and vineyards of the Idumeans are mentioned.

3. He that dwelleth] שכני, with the *jod* paragogic, occurs also in the parallel place Jer. xlix. 16. See Præl. Hebr. iii. p. 34.

—clefts of the rock] There were many habitable caverns, difficult of access, in the mountainous country of Idumea.

—*in* his high habitation] "*b.* Vulg. מרום ut alibi מגביה לשבת." Secker.

If we read שבתך and בלבך, and V. has in corde tuo, we render:

O thou that dwellest in the clefts of the rock, in thine habitation;
Who sayest in thine heart &c.

4. —eagle] Which builds in high rocks.

—thou set] Houbigant reads תשים, with the versions. "*b.* Syr. Ch. Vulg. quasi legissent תשים. Sed vide omnino Num. xxiv. 21." Secker. שים may be rendered *is set*, *positus est*. See Job xx. 4. If we suppose this prophet the imitator, he has finely improved Jeremiah xlix. 16. in the hemistich before us.

5. If thieves—] Compare Jer. xlix. 9: where, I think, we should render,

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If robbers by night;
Would they not have stolen till they had enough?
If grape gatherers had come unto thee,
Would they not have left gleanings of grapes?
6 How art thou cut off!
How is Esau searched out!
*How are* his hidden things inquired after!
7 All the men of thy confederacy
Have brought thee to the border:
The men ‡ who were at peace with thee, *and* who ate bread with thee,
Have deceived thee, *and* have prevailed against thee:
They have spread a snare under thee.

‡ Hebr. of thy peace, of thy bread.

If grape gatherers had come unto thee,
Would they not have left gleanings of grapes?
If thieves by night, would they *not* have destroyed till they had enough?

6. How art thou cut off!] This clause is usually thrown into a parenthesis after the words, *if robbers by night*, in *v.* 5. Le Clerc places it at the beginning of *v.* 5. It may very well make a part of *v.* 6. Thieves and robbers would have stolen till they had satisfied themselves. Grape gatherers would have left gleanings after them. But the Babylonian invaders have destroyed thee utterly. See a like opposition Jer. xlix. 10.

—searched out] *ό.* Ar. Syr. Chald. read נחפש. See a similar passage Isai. xlv. 3. "Professor Michaelis proposes נחשפו *made bare;* from Jer. xlix. 10." Mr. Woide.

7. —the border] Thy own border, where they delivered thee into the hand of thy enemy. Or, to the border of their once friendly country, whither thou hadst fled for refuge: thus dismissing thee ignominiously.

—who ate bread] Enmity was not to be expected from such; according to the customs of those countries. Syr. reads ולחמך "the men of thy peace and of thy bread." *ό.* MS. Pachom. render, οι συνεσθιοντες σοι εθηκαν. "Ante לחמך repetendum videtur ἀπο κοινου. אנשי." Moerlius. "לחמך omittunt *ό.* et sane potuit a præcedenti לומך oriri.—Etiam אכלי—facile potuit inter præcedentem ך et sequentem ל absorberi; vel forte legendum לחמין, nam לחם comedere notat." Secker.

—a snare] V. *ό.* Ar. Syr. Chald. have this idea; and seem to have read מצוד, for מזיר. "To place a wound under a Person," seems a harsh expression.



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*There is* none understanding in thee.
8 Shall I not in that day, saith Jehovah,
Destroy the wise men from Edom,
And understanding from the mount of Esau?
9 Shall *not* thy mighty men, O Teman, be dismayed;
That every one may be cut off from the mount of Esau?
10 For slaughter, *and* for § oppression, of thy brother Jacob,
Shame shall cover thee, and thou shalt be cut off for ever.
11 In the day when thou stoodest on the other side;
In the day when strangers carried away captive his forces,
And *when* foreigners entered into his gates,
And *when* they cast lots on Jerusalem;
Thou also *wast* as one of them.
12 But thou shouldest not have looked *with delight* on the day of thy brother, on the day when he became a stranger;
Nor have rejoiced over the sons of Judah, in the day when they were destroyed:
Nor have magnified thy words in the day of distress.
13 Thou shouldest not have entered into the gate of my people, in the day of their calamity:

§ Or, violence against.

—understanding] For which the Idumeans were remarkable. See Jer. xlix. 7.

8. Shall I not] "הלוא omittunt *o.* Syr." Secker. It is also wanting in MS. 96.

—the mount of Esau] Mount Seir.

10. For slaughter] The versions point thus. This conduct of the Idumeans is referred to Amos i. 11: where see the note.

—for ever] See Ezek. xxxv. 9. They never recovered possession of Arabia Petræa. See on Amos i. 12.

11. —his gates] שעריו: many MSS. some editions, Keri, and the versions.

12. —thou shouldest not have looked] That the future has this force, see Gen. xliv. 8. Lev. x. 18, 19. Numb. xxxv. 28. Ex. xxii. 2. Jonah iv. 11. So Æn. xi. 112. Nec veni, nisi fata locum sedemque dedissent. Pro Nec venissem. *Servius.*

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Nor have looked *with delight* on his affliction, in
the day of his calamity:
Nor have put forth thine hand on his substance,
in the day of his calamity:
14 Nor have stood in the cross-way, to cut off those
of his that escaped:
Nor have delivered up those of his that remained,
in the day of distress.
15 For the day of Jehovah *is* near upon all the nations.
As thou hast done, it shall be done unto thee:
Thy dealing shall return upon thine own head.
16 For as ye have drunken upon mine holy mountain,
All the nations round about shall drink:
They shall drink and shall swallow down; and they
shall be as though they had not been.
17 But upon mount Sion shall be ‖ those that
escape: and it * shall be holy:
And the house of Jacob shall possess their posses-
sions.
18 And the house of Jacob shall be a fire,

‖ Hebr. an escaping. * holiness.

13. —thine hand] I think that יד should be supplied with Chald. and that the true reading is, תשלח יד. There is a like omission 2 Sam. vi. 6. where יד, or ידו, *the hand*, or, *his hand*, is supplied by all the versions, and by Chald. Another reading may be וידך אל תשלחנה. See Judg. v, 26. For the phrase see Gen. iii. 22. xxii. 10, 12. See Le Clerc. אידו precedes.

14. —cross-way] The root in Arabic signifies, *divisa se obtulit via.* Cast. lex.

15. Thy dealing] See Ps. cxxxvii. 8. The manner in which thou hast served us.

16. —as ye have drunken] The prophet addresses his own people, to whom he uttered this prophecy.

—round about] *ô.* Ar. read חמר *wine;* which reading is noted by Capellus and Le Clerc, and adopted by Houbigant. But twenty-seven MSS. and eight editions read כביב *round about:* which suits the place extremely well. See Jer. xxv. 9.

17. —those that escape] Here the return from Babylon is foretold.

—their possessions] "מורשיהם pro participio habent *ô.* Vulg. Ch. Syr. Recte. Confer. Jer. xlix. 2." Secker. The rendering of the versions is "those who possessed them." But it seems more accurate to render "those who drove them out."

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And the house of Joseph a flame;
And the house of Esau for stubble:
And they shall kindle them and devour them;
And there shall not be *any* remaining of the house of Esau.
For Jehovah hath spoken *it*.
19 And *they of* the south shall possess the mountain of Esau;
And *they of* the plain, the Philistines:
And they shall possess the field of Ephraim,
And the field of Samaria:
And Benjamin *shall possess* Gilead.
20 And the captivity of this host of the sons of Israel,
Which *is* among the Canaanites, *shall possess* unto Sarepta.
And the captivity of Jerusalem, which *is* in Sepharad,
Shall possess the cities of the south.
21 And deliverers shall go up to mount Sion
To † rule the mount of Esau:
And the kingdom shall be Jehovah's.

† Hebr. judge.

18. —for stubble] This refers to the conquest of Edom by the Maccabees. 1 Macc. v. 3, 4, 5, 65. 2 Macc. x. 15—23: And again by Hyrcanus. Jos. Ant. xiii. ix. 1, p. 659. Haverc.

19. —*they of* the plain] From Eleutheropolis to the sea. See Le Clerc. Zech. vii. 7. Jer. xvii. 26.

—Gilead] Edom lay to the south; the Philistines, to the west; Ephraim, to the north; and Gilead, to the east. Those who returned from Babylon were to extend themselves every way. *b*. read, "And Benjamin, and Gilead."

20. —this host] Three MSS. read החיל. But Houbigant ingeniously conjectures that we should read וגלות הלזה, *And this captivity*.

—among the Canaanites] Houbigant and Chald. read בכנענים.

—Sepharad] Lightfoot's conjecture, that this was part of Edom, is the most probable of any that I have met with. Those who were captives among the Canaanites should possess the country of the Canaanites; and those whom the Edomites had enslaved should possess the cities of their masters. See Mr. Lowth's commentary.

—deliverers] The Maccabees. *b*. read נושעים *servati*; meaning the Jews who were to be restored.

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THE BOOK OF

# HAGGAI.

## CHAP. I.

1 IN the second year of Darius the king, in the sixth month, on the first day of the month, came the word of Jehovah by * Haggai the prophet unto Zerubbabel *the* son of † Shealtiel, governor of Judah, and unto Joshua *the* son of Josedec, the high priest, saying:

2 Thus saith Jehovah *God* of hosts, saying:
This people have said, The time is not come,
*Even* the time that the House of Jehovah should be built.

3 But the word of Jehovah hath ‡ come
By § Haggai the prophet, saying;

4 Is it time for you, O ye *people*,
To dwell in cieled houses:
And *shall* this House *lie* waste?

* Hebr. by the hand of. † *Otherwise*, Salathiel. ‡ been. § By the hand of.

1. Haggai] The first prophet sent to the Jews, after their return from the Babylonish captivity.

—Darius] The son of Hystaspes, king of Persia. Blair places the second year of his reign 520 years before Christ.

—Zerubbabel] Son of Salathiel, son of Jechoniah king of Judah. Matth. i. 12. "אל. λεγων Ειπον προς. ό." Secker.

—Joshua] Son of Josedech, son of Seraiah, high priest when Jerusalem was taken, and slain at Riblah. 1 Chron. vi. 14. 2 Kings xxv. 18—21.

4. —O ye] Houbigant conjectures אתה. An *venit* vobis tempus? &c. Possibly עתה *now*. "An vestrum tempus est, ut domos vestros contabulatas habitetis? Sana sunt omnia. Solent nempe Hebræi in sermone concitatiori repetere pronomen ejusdem personæ quæ præcedit. Confer Gen. xxiv. 27. Deut. xviii. 14, &c." Dathius.

—cieled] Περιφωμενους. Aquila. Laqueatis. Vulg.

—waste] Its foundations had been laid perhaps fifteen years

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5 And now thus saith Jehovah *God* of hosts:
‖ Consider your ways.
6 Ye have sown much, and the increase *is* little:
Ye eat, but not till * ye be full:
Ye drink, but not † in plenty:
Ye clothe yourselves, but not ‡ so as to be warm thereby.
And he that earneth wages, earneth § them for a bag with ‖ holes.
7 Thus saith Jehovah, God of hosts:
* Consider your ways.
8 Go up to the mount, and bring word,
And build the House; that I may have pleasure therein,
And be glorified; saith Jehovah.
9 Ye look for much, and behold *it cometh* to little:
And when ye have brought *it* home, I have blown upon it.

‖ Hebr. Set your heart on. * to fulness. † to ‡ to warmth.
§ wages. ‖ pierced through. * Set your heart on.

before, in the second month of the second year after the return of the Jews from Babylon. Ezra iii. 8.

6. —the increase] Literally, *id quod* proveniens *est*. But the versions seem to have read הביאו *ye have brought in.*

Ye eat] The verb, and also שתו and לבוש, and פנה *v.* 9, are in the infinitive mood, used as a noun substantive. *There is* to eat: or, *There is* eating.

—for a bag with holes] They are soon required of him. The present scarcity demands them.

8. —the mount] Mount Moriah, on which the temple was built.

"Jon. conscendite montes. Capiendum est collective. Nam de Libano aliisque montibus petenda erant ligna unde templum extrueretur." Bahrdt.

9. —brought *it* home] This line may very well be translated:
And ye have brought *an offering* to the House, and I have snuffed at it.

See c. ii. 14. Ezra iii. 3, 8, 10, 11. v. 2; and the verb פנה Mal. i. 13: where Houbigant has *rejicitis*. It seems to be a metaphor taken from beasts when they refuse provender. According to our English version of the text before us, נפח must signify *to blast*, or, *blow away*.

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Why? saith Jehovah *God* of hosts.
Because of mine House, which lieth waste;
And ye run every man to *build* his own house.
10 Therefore over you
The heavens are stayed from dew;
And the earth is stayed from her produce.
11 And I have called for a drought upon the land,
and upon the mountains;
And upon the corn, and upon the choice wine, and
upon the oil;
And upon whatever the ground bringeth forth;
And upon man and upon ‖ beast;
And upon all the labour of the hands.
12 Then Zerubbabel *the* son of * Shealtiel, and Joshua
*the* son of Josedech, the high-priest, and all the re-
sidue of the people, hearkened unto the voice of Je-
hovah their God, and unto the words of Haggai the
prophet, according as Jehovah their God had sent
13 him: and the people feared before Jehovah. Then
spake Haggai, the messenger of Jehovah, by a
message from Jehovah, unto the people, saying:
I am with you, saith Jehovah.
14 And Jehovah stirred up the spirit of Zerubbabel *the*
son of † Shealtiel, governor of Judah, and the spirit
of Joshua *the* son of Josedech, the high-priest, and

‖ Hebr. cattle. * *Otherwise.* Salathiel. † *Otherwise,* Salathiel.

10. "—*the heaven over you.* For your sake the heaven." Secker.

"מטל. Sic *ó.* Syr. Vulg. Ch. cum tamen alias semper כלא activam coercendi significationem obtineat, quin et in hoc ipso versiculo. Videtur מ ortum a ם præcedente." Secker.

11. —the mountains] See 2 Sam. i. 21. The clouds, which usually rest on them, supply them with moisture.

—whatever the ground] *ó.* MS. Pachom. read και επι παντα οσα, with Syr. Ar. Chald. fourteen MSS. and another in the margin. And upon every thing which the ground bringeth forth.

12. —unto the words] שמע is used with על, Jer. xxiii. 16. It is also used with אל, את, and ב.

"באשר. Videtur Syr. legisse אשר." Secker.

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the spirit of all the residue of the people; and they came and ‡ did work in the House of Jehovah
15 *Lord* of hosts, their God: on the four and twentieth day of the month, in the sixth *month*, in the second year of Darius the king.

CHAP. II.

1 IN the seventh *month*, on the one and twentieth day of the month, came the word of Jehovah by § Haggai the prophet, saying: Speak now to Zerubbabel, *the* son of ‖ Shealtiel, governor of Judah; and to Joshua *the* son of Josedech, the high-priest; and to [all] the residue of the people; saying:

3 Who *is there* left among you
That saw this House
In its former glory?
And what do ye see it now?
Is it not as nothing in your eyes?

4 Yet now be strong, O Zerubbabel, saith Jehovah:
And be strong, O Joshua, son of Josedech, the high-priest:
And be strong, O all ye people of the land, saith Jehovah;
And work: for I am with you,
Saith Jehovah *God* of hosts;

5 According to the word which I covenanted with you

‡ *Or*, executed. § Hebr. the hand of. ‖ *Otherwise*, Salathiel.

2. —all the residue] So. ó. Ar. Syr. and one MS.

3. —left] Seventy years elapsed from the destruction of the former temple, before Christ 587, to its complete restoration, about four years after the time when this prophecy was delivered. See Ezra vi. 15, and Blair's tables.

—as nothing] An elegant Hebraism. Sicut illud, [sc. templum posterius] sic nihil. See Nold. כ §. 17. Ten MSS. and four editions read כמוהו. Josephus says that this temple, through the poverty of its builders, was inferior to the former. Ant. xi. iv. 2.

5. According to] See את Nold. §. 19. God promised to be with Moses. Ex. iii. 12. See c. i. 13.

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When ye came out of Egypt:
And my Spirit remaineth among you: Fear ye not.
6 For thus saith Jehovah *God* of hosts:
Yet once *more, in* a short *time,*
I will shake the heavens and the earth,
And the sea and the dry land:
7 And I will shake all the nations;
And the * desire of all the nations shall come;

* Or, desirable things.

—remaineth] By my prophets. "Stood." Secker.

6. Yet once—] I suppose פעם, which is often feminine, see Eccl. vii. 23, to be understood after אחת: adhuc unâ *vice:* and likewise עת, *tempus,* which is sometimes feminine, see Joel iii. 1, to be understood after מעט: parum *temporis* hoc *tempus est.* When the law was given on mount Sinai, the whole mountain quaked greatly. Ex. xix. 18.

"אחת is ten times *semel* in Nold. for פעם אחת, which occurs several times.—עוד מעט has always ו after it, and signifies, *Yet a little time, and* Ez. xvii. 4. Is. x. 25. xxix. 17. Hos. i. 4. Jer. ii. 33. Ps. xxxvii. 10. No word, I believe, is elsewhere interposed, as here, between עוד and מעט, or between מעט and ו. היא agrees with עת understood. Hebr. xii. 26. translate עוד אחת ἔτι ἅπαξ, and omits מעט היא. With this description of time compare רגע קטן Is. liv. 7." Secker.

I will shake the heavens—] The political or the religious revolutions, which were to be effected in the world, or both, are here referred to. Compare *v.* 21, 22: Matth. xxiv. 29: Hebr. xii. 26, 7, 8. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction: and if the Messiah's kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom.

It must be observed that the word אחת, *once,* has a clear sense if understood of the evangelical age: for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution.

7. —the desire of all the nations] I think that the true reading is חמדות; and that the *vau* has been omitted because it was supplied by a point. Thus *ὁ.* render τὰ ἐκλεκτὰ, and Ar. *electa,*



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And I will fill this House with glory;

*exquisita*: see חיר *opticnem fecit*, in Cast. lex. The word is used plurally, with the force of the singular, like deliciæ or spes in Latin, Dan. ix. 23. [where five MSS. read חמדות for חמודות, and V. ó. Ar. rightly supply איש. *ver decideriorum*;] x. 3, 11, 19. Cantic. v. 16, we have וכלו מחמדים *et ipse totus desideria*, for *desiderabilis*. Catullus uses *amores* of a person:

Acmen Sceptimius, suos amores,
Tenens———

And Cicero thus addresses Terentia and Tulliola: Valete, mea desideria. Ad Fam. xiv. 2.

However, there is a difficulty in applying חמדות to a person; and we should expect to find in the text ובאה חמדת *et veniet desiderium*. If this difficulty could be surmounted, it is easy and natural language to say that he, towards whom the desire of all nations ought to be turned, should *come*. Comp. 1 Sam. ix. 20: and see the parallel prophecy, Mal. iii. 1: and Luke ii. 10. Syr. seems to have read והבאו *that they may bring* [רגתא *cupiditatem*] *the desirable things of all nations*; the gold and silver, the αναθηματα Luke xxi. 5, with which this temple was enriched. Chald. follows the Hebrew in its ungrammatical form, ויתיתו חמדת *et venient desiderium*.

Houbigant's note is "*Et advenient pretiosa quæque omnium gentium* quæ templum decorabunt muneribus maximis, ut in summo honore sit apud omnes gentes: quo in honore fuisse sub Onia Sacerdote, narratur in libro Machabæarum: propterea Deus hæc addit, *Meum est argentum et aurum*." "Explicat hæc cel. Mich. de donariis gentilium templo Hierosolymitano illatis; quod etiam ab aliis factum est, cum Judæis tum Christianis." Bahrdt. Apparatus criticus. Lips. 1775. The objections to this interpretation are, the great solemnity of the introduction, *v.* 6, and the beginning of *v.* 7: and the impropriety of the language, "the desirable things of all nations *shall come*;" when it should rather be said, "the desirable things of all nations *shall be brought*." See Bishop Chandler's defence &c. in loc.

"חמדה is used twelve times as a genitive after land, or vessels, or some desirable thing. The three remaining times it is used are 2 Chron. xxi. 20. 1 Sam. ix. 20. Dan. xi. 37, where a Deity so called seems to be meant: and if so, a person is called חמדות in this one place of Daniel, but no where else unless in the text. חמודות is used nine times in all, and sometimes written חמדות. Daniel is twice called איש חמודות and once

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Saith Jehovah God of hosts.
8 The silver *is* mine, and the gold *is* mine;
Saith Jehovah *God* of hosts.

barely חמודות: and these are the only times it is applied to a person. When applied to things, it is always a genitive governed by those things, except Dan. xi. 38, 43, where it stands absolutely, for desirable things,—מחמד is used several times, of things,—and of persons.—All these words, when used of things, commonly denote things of value or price.—I think the word here should [be pointed so as to] be read חמדות, which is no where in scripture: or חמודות, which is never found without one ו elsewhere; because of the plural verb.—Bishop Chandler thinks that בא cannot be used of things, but persons only. Yet it is used of days perpetually, and of the ark 2 Sam. vi. 9, and of mounts coming against Jerusalem, Jer. xxxvii. 24, and of trees coming to adorn the temple, Is. lx. 13, and probably of the wealth of the gentiles *v.* 5, for comp. lxi. 6, and of silver and gold coming into the temple, Josh. vi. 19. And so μητι ο λυχνος ερχεται; Mark iv. 21. Why doth incense come to me? Jer. vi. 20.——חמדה, and all the words of that root, signify delight as much as desire. So that חמדת על הגוים may be translated, deliciæ humani generis. כבוד sometimes signifies wealth. Gen xxxi. 1. comp. xiii. 2. Esth. v. 11.—But no other כבוד is said to fill the temple but כבוד יהוה, which filled the tabernacle, Ex. xl. 34, 35; Solomon's temple, 1 Kings viii. 10, 11; Ezekiel's, Ezek. xliv. 4.—Indeed יהוה is not added here; and so the meaning is not quite determinate, especially considering what precedes and follows. But still this doth naturally imply much more than wealth, though not necessarily. And the Lord was to come suddenly to his temple, and, or with, the Angel of the covenant, in whom, or which, they delighted. Mal. iii. 1. Now the second temple had not this Lord's presence, this כבוד יהוה, unless in Christ.——But still the glory of the Lord in the temple means in O. T. only the cloud, which was the symbol of his presence." Secker.

—fill—with glory] By the presence of the Messiah. Comp. Ex. xl. 34. 1 Kings viii. 11.

8. The silver *is* mine—] Predictions of spiritual and temporal blessings are often blended together in the prophetical writings. We have here a reference to the contributions towards the rebuilding of the temble, Ezra vi. 8, vii. 15—20; and to the donations by which it was to be adorned. 2 Macc. iii. 2. Jos. Ant. xii. ii. 4. xv. xi. 3. B. J. v. xiii. 6. Bahrdt ex-

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9 Greater shall be the glory

plains the passage thus: " Non opus est ut ornetis hoc templum argento et auro. Ornamentum novi templi supra commemoratum sufficit ad augendum ejus splendorem. Nam ubi Deus aliquid *suum* esse dicit, se eo *indigere* negat. Ps. L. 10."

" Bishop Chandler after Michaelis, who learnt it from others, see Pol. Syn. cites Ps. l. 9—12 to shew that the manner of speaking here is to prove that God made no account of silver and gold, and intended a glory of another nature for this latter house. Now in both places he asserts his property; and proves from it, Ps. l. that he wanted not the Jews to give him sacrifices: but why may he not still prove from it here, that he can give them ornaments for their temple? And what other purpose do these words so properly serve?" Secker.

9. Greater shall be the glory—] Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, the pot of manna, Aaron's rod that budded, and the cloud which overshadowed the mercy seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted, whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. See 1 Kings vi. 18, 20, 21, 22, 28, 30, 32, 35. vii. 13—50, compared with Ezra i. 7—11. vi. 5. See also 1 Chron. xxii. 14. 1 Kings x. 21, 27. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter; though inferior to it in point of magnitude. Prideaux values the gold with which the Holy of Holies alone was overlaid at 4,320,000l. sterling. P. 1. B. iii. Ann. 534. Cyrus 3. However, Josephus says of the temple destroyed by Titus, that it was the most wonderful work which he had ever seen or heard of, in point of building, magnitude, costliness in every particular, and splendour in respect to its holy things. B. J. vi. iv. 8.

" Μεγαλη εσαι η δοξα του οικου τουτου η ισχατη υπερ την πρωτην. ὁ. gloria dumus istius novissimæ quam primæ. Vulg. But Chald. Syr. may mean either. Our translation follows the Vulgate. And indeed, Ezr. iii. 12, הבית הראשון is opposed to זה הבית. But c. v. 11—13, the house that was built, destroyed, and rebuilt, is made the same house. Therefore this 9th *v.* should be understood, not of the glory of a former and latter house, but a former and latter glory of a house considered as the same house. And ὁ. have translated rightly. None of the Jews seem to have

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Of this latter House than of the former,

hit on this, unless perhaps R. Isaac l. i. c. 34. And I think not even he. For he says, 'Some think the second house had at last more wealth than the first, which doth not appear to be true; and it stood ten years longer.' But it had not the presence of God, nor peace And therefore this is meant of a future temple delineated by Ezekiel xliii. &c. where *v.* 2 &c. the glory of the Lord entering into it is described particularly. But as the prophet speaks not of two houses, but two glories, the latter glory may be yet to come, if עוד אחת מעט הוא will permit it. But extending this to Christ's time is a great deal: and to a time yet future, quite too much.—Abarbanel in Hulsii Theol. Jud. p. 517, interprets the passage of a third temple to be built hereafter." Secker.

Still it seems to me that the Vulgate and English versions give the natural sense of the Hebrew words. There are many such passages as Isai. ii. 13, 14; where the emphatic ה is prefixed to the substantive and its adjective. The translation of ὁ, adopted by the Archbishop, seems to require [כבוד or] הכבוד האחרון בית חזה.

—this latter House] A question has arisen whether the words before us, and the expression *this House v.* 7, can be applied to the temple which Herod rebuilt: Jos. Ant. xv. xi. 3: John ii. 20. It seems to me that, *supposing* the Messiah to be prophesied of *v.* 7, 9, greater precision in the language would not have been used: for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. And, as Herod's rebuilding of the temple was a gradual work of forty-six years, John ii. 20, no nominal distinction between Zerubbabel's and Herod's temple seems to have been ever made by the Jews; but, in popular language, these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple; a former, in the time of Solomon, and a latter, in that of Cyrus. B. J. vi. iv. 8.

To illustrate this, I have extracted the quotations made by Constantine L'Empereur. Cod Middoth. Præf. 4to. Lugd. Bat. 1630. In Gemara, fol. 32, R. Joseph speaks only of the first and second temple, both which were to be destroyed. R. Nathan adds, The third will remain for ever. Maimonides, when he recounts those things which were always wanted in the temple after the Babylonish captivity, makes mention of the second temple. In Chronicon Hebræum magnum et parvum, Vespa-

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Saith Jehovah *God* of hosts:
And in this place will I give peace,

sian is said to have destroyed the temple 440 years after it was rebuilt. Rabbi Alschech, in his commentary on Haggai, often inculcates this; and calls the House which the Jews expect under the Messiah the third House. Agreeably to this Selden asserts, Non templum habebatur aliquod tertium, sed primum tantum et secundum: i. 1738. de Synedr. l. iii. c. iii. §. 8. Fol. Lond.

peace] Temporal; for some time, in a good degree, and comparatively: see Zech. viii. 10: but the means of spiritual peace were to be given abundantly.

After I had finished these notes, as to their scope and substance, I received the following valuable communication from the learned and respectable Dr. Heberden; which will give the reader great assistance in determining the sense of the prophecy now under discussion.

"Haggai C ii. V. 3, 7, 8, 9.—— and in this place I will give peace [of mind for a possession, to every one who forwards the building for the sake of restoring this temple. So the lxx add, having found it probably in their copy.]

"The prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the plendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the vulgate Latin had not translated חמדת כל הגוים 'Desideratus cunctis gentibus:' 'He that is desired of all nations' instead of 'the desirable' or 'precious things of all nations;' which is the true translation of these words; and this sense of them is to be found in all the old versions, the vulgate excepted. But the vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

"In deference to this opinion the English translators of the bible have followed the vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

"The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the vulgate, acknowledges that חמדת being the nominative case to a plural verb ובאו must be a

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Saith Jehovah *God* of hosts.

plural noun, and ought to be translated 'precious things:' that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the prophet than the common richness of the building and its furniture.

"It appears from 1 Maccabees i. 21, 22, that the second temple was in fact very richly *(a)* ornamented; and in the 23d verse of the same chapter Antiochus is said to have taken away the silver and the gold and the *precious* vessels; which, if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

"It is observable that this Hebrew word is found in Daniel xi. 43 joined with gold and silver, and is translated in the English bible Precious things. Isaiah likewise. lxiv. 11, mentions the destruction of the temple, and together with it מחמדינו all our or its pleasant things, nearly the same word with that of Haggai. See also Joel iii. [Hebr. iv.] 5, and Nahum ii. 9. [Hebr. 10.]

"Besides, according to Josephus it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai: for the Jewish historian assures us, in the plainest words, that before Christ was born this temple was pulled down and the foundations of it were taken away by Herod the Great, who built an entire new one in its room: his words are, Ανελων δε τας αρχαιας θεμελιους, και καταβαλομενος ετερους, επ αυτων τον ναον ηγειρε. Joseph. Antiq. l. 15. 11. 3. [Herod] after he had taken away the old foundations, and laid others, upon them erected the temple.' Now if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's and was a second temple; then Herod's was not the same with Haggai's, but was truly a third temple. [The learned Mr. Peirce on the Hebr. xii. 26 p. 189, 2d. edit. allows this to be a third temple.]

"The most plausible objections to the christian religion have been made out of the weak arguments which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text in

*(a)* "The vessels of the first temple, which had been taken away by Nebuchadnezzar, were restored by Cyrus; presents according to Ezra, chap. 1. were made to the second temple by Artaxerxes and his courtiers, as well as by the Jews themselves; the yearly increase of gold and silver and precious stones circulating in the hands of men, the constant improvement of arts, the increase of trade among the Jews during the time of the second temple, and their numerous settlements in various parts of the world, from which they could send all sorts of costly presents to Jerusalem; all these considerations make it probable that the second temple was in no respect inferior to the first, except in the want of the ark and the shecinah."

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10 In the four and twentieth day of the ninth month,
in the second year of Darius, came the word of Jeho-
11 vah † by Haggai the prophet: saying: Thus saith Je-
hovah God of hosts, Ask now the law from the priests,
12 saying: If a man carry holy flesh in the skirt of his
garment; and with his skirt touch bread, or potage,
or wine, or oil, or any food; shall it be holy? And
13 the priests answered and said, No. Then said Hag-
gai: If a man unclean by a dead body touch any of
these things, shall it be unclean? And the priests
14 answered and said, It shall be unclean. Then an-
swered Haggai and said:

So *was* this people,
And so *was* this nation,
In my sight, saith Jehovah:
And so *was* all the work of their hands:
And what they offered there *was* unclean.
15 And now, I beseech you, ‡ consider:
From this day and upward,
*Even* from *the time* before § one stone was laid on
another
In the temple of Jehovah, what were ye?

† Hebr. by the hand of. ‡ Hebr. set your heart. § Hebr. a stone was laid on a stone.

order to form a prophecy, and then contradicts the express testimony of the best historian of those times in order to shew that it has been accomplished?"

12. —shall it be holy?] So the priest, by bringing oblations to my altar, c. i. 9, did not sanctify you.

14. So *was* this people] Your neglect of my temple made you unclean; as if you had contracted legal pollution by touching a dead body.

15. —upward] "Forward. ומעלה—בן means a person of such an age and upward. But out of that phrase the word is used only 1 Sam. xvi. 13, and xxx. 25, to signify time, besides here and *v.* 18: and in both the former places it means from such a time and afterwards. He had bid them look back i. 5, 7: now he bids them look forwards: ii. 15, 18." Secker.

*Even* from *the time* before] Consider the interval between this day, and your ceasing to build on the foundations of the temple formerly laid. Ezra iii. 10.

—what were ye?] I read מה הייתם, τινες ητε; with ό. Arab.

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16 *When one* came to an heap of twenty *measures*,
there were *but* ten.
*When one* came to the vat to draw out fifty *vessels*
From the winepress, there were *but* twenty.
17 I smote you with blasting, and with mildew, and
with hail;
*Even* all the works of your hands:
Yet none among you *turned* unto me, saith Jehovah.
‖ Consider, I pray you,
From this day and upward,
*Even* from the four and twentieth day of the ninth
*month;*
*And* from the day in which the foundation of Je-
hovah's temple was laid,
* Consider ye *it*.
19 Is there yet seed in the barn?
Yea, as yet the vine, and the fig-tree, and the
pomegranate,

‖ Hebr. set your heart. * set your heart.

Our translation very well renders מהיותם "Since those *days* were." One MS. read בהיותם "while those *days* were." Observe the addition in *ό*.

16. —an heap] Of corn, which seemed likely to produce twenty measures; but which failed, from the poverty of the ear.

17. —saith Jehovah] *ό*. MS. Pachom. have κ. καταλοιματω. This verse is capable of different punctuations:

I smote you with blasting, and with mildew;
And with hail all the works of your hands:
Yet none of you *turned* unto me,
Saith Jehovah [*God* of hosts.]

"ואין אתכם. Επεστρεψατε. *ό*. Ch. Syr. Legebant שבתם, ut legendum patet ex Amos iv. 9. Videtur V. legisse ut in textu, et supplevisse verbum. Vertit enim, Et non fuit in vobis qui reverteretur." Secker.

18. *And* from the day—] In like manner *ό*. supply και. The Jews are again called on to consider the interval between the day when Haggai addressed them, see *v*. 10, and the day when the people shouted because the foundation of the temple was laid. Ezra iii. 11.

upward] "Forward." Secker.

19. "Inchoat hunc versum Syr. a duobus postremis verbis versus præcedentis: non male." Secker.



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And the olive tree, hath not borne.
*But* from this day will I bless.
20 And the word of Jehovah came the second time
unto Haggai on the four and twentieth *day* of the
21 month, saying: Speak unto Zerubbabel *the* governor
of Judah, saying:
I will shake the heavens and the earth;
22 And I will overthrow the throne of kingdoms;
And I will destroy the strength of the kingdoms
† among the nations:
And I will overthrow the chariots, and those that
ride therein:
And the horses shall come down, and those that
ride thereon,
Every one by the sword of his fellow.
23 In that day, saith Jehovah *God* of hosts,
I will take thee, O Zerubbabel son of ‡ Shealtiel,
My servant, saith Jehovah;
And I will make thee as a signet;
For thee have I chosen, saith Jehovah *God* of hosts.

† Hebr. of. ‡ Otherwise, Salathiel.

21. "Addunt 6. in fine versus, και την θαλασσαν και την ξηραν." Secker.

22. —by the sword of his fellow] We may well understand this and the foregoing verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other.

23. In that day—] Some think that Zerubbabel is put for his people and posterity. But it may well be said, that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties upon its inhabitants. Herod. iii. §. 220. Justin i. 10. Prideaux places this event in the 5th year of Darius: others with more probability, in his eight year. Compare Zech. ii. 9, Vitringa calls this event "secundum gradum interitus Babylonis." See his imperfect comment on Zech. p. 259: and his comment on Isai. xiii. P. i. p. 420.

—signet] See Jer. xxii. 24. Cantic. viii. 6. As one under my peculiar care.

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THE BOOK OF

# ZECHARIAH.

## CHAP. I.

1 IN The eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, *the* son of Barachiah, *the* son of Iddo, the prophet, saying.
2 Jehovah hath been greatly * angry with your fathers:
3 But say thou unto them:
Thus saith Jehovah *God* of hosts:
Turn ye unto me, saith Jehovah *God* of hosts:
And I will turn unto you, saith Jehovah *God* of hosts.
4 Be not as your fathers,
Unto whom the former prophets called,
Saying;
Thus saith Jehovah *God* of hosts:
Turn ye now from your evil ways, and from your evil doings.
But they heard not, nor hearkened unto me, saith Jehovah.
5 Your fathers, where *are* they?

* Hebr. angry *with* anger.

1. Darius] The son of Hystaspes. Therefore this prophecy was delivered between the times mentioned Haggai ii. 1, 10.

—of Iddo] Nineteen MSS. and two editions, read עדוא, as *v.* 7: and, *v.* 7, eight MSS. read עדו, as here. Chald. *v.* 7. has עדוא.

—saying:] "Blaney conjectures, that some words have been omitted by the carelessness of transcribers. It is certainly unusual for a prophet to begin the exercise of his office, in denouncing the judgments of God, or in giving assurances of the divine favour, without specifying the object of his address. Hence he supplies from chap. vii. 5. *Speak unto all the people of the land, saying.*"

3. —unto them] For אלהם, twenty-eight MSS. and three editions read אליהם.

5. Your fathers—] Your fathers are dead, and the prophets who prophesied to them: but the testimony of facts to the truth of my predictions remains.

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And the prophets, do they live for ever?
6 But my words, and my statutes,
Which I commanded my servants the prophets,
Did they not overtake your fathers?
And did they *not* return and say;
Like as Jehovah God of hosts thought to do unto us,
According to our ways, and according to our doings,
So hath he done with us?
7 On the four and twentieth day of the eleventh month, this *is* the month Sebat, in the second year of Darius, came the word of Jehovah unto Zechariah *the* son of Barachiah, *the* son of Iddo, the
8 prophet: and † he said: I saw *in* the night, and behold, a man riding on a red horse; and he stood between the myrtles which *were* in the ‡ valley; and
9 after him *were* red, dun and white horses. Then I

† Hebr. saying. ‡ Or, depth; or, bottom.

6. —overtake] As an enemy does one whom he pursues. "Post עירתי addunt ὁ. ἐν πνευματι μου." Secker.

7. —Sebat] A Chaldee or a Syriac name. "Mensis Syro-Græcorum, i. e. Februarius." Gol. lex.

8. —and he said] "Blaney renders לאמר *in this wise*, and observes that it is frequently used as the Latin adverbs *nempe, scilicet;* or as in English *to wit, namely, that is to say;* so as to denote a specification in what follows of what had before been mentioned in more general terms. Vitringa translates *in hunc modum.*"

—a man] An angel in the shape of a man. See *v.* 11, and Luke xxiv. 4.

—red horse] So Rev. vi. 4. and Theocritus Ἀδωνιαζ. l. 53, Ὀρθος ανιςα ο πυρρος. The bay, chesnut, and sorrel, approach this colour.

—myrtles] This was an emblem of peace.

—valley] In depressa valle. Houb. Many MSS. and four editions read במצולת.

—dun] Bochart prefers *gilvus:* i. e. subflavus, ad mellis colorem accedens. Hieroz. p. i. l. i. c. vii. Some translate, *spotted.* Blaney, *brown.*

—horses] With riders, who were angels. *v,* 11. They had horses to shew their power and celerity; and horses of different colours, to intimate the difference of their ministries. See Capellus.

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said, What *are* these, O my lord? And the angel, who talked with me, said unto me; I will shew thee
10 what these *are*. And the man who stood among the myrtles answered and said; These *are they* whom Jehovah hath sent to go to and fro through the
11 earth. And they answered the angel of Jehovah who stood among the myrtles, and said: We have gone to and fro through the earth; and behold, all the earth remaineth still and is at rest.
12 Then the angel of Jehovah answered and said: O Jehovah *God* of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these
13 seventy years? And Jehovah answered the angel

9. —the angel] Distinct from those represented *v.* 8: he who talked with the prophet: *v.* 13. Angelus comes et interpres. Vitringa.

—I will shew thee] I will cause that it shall be explained to thee by the angel who stands first among the myrtles. This may have been done by a sign given to that angel, or by words omitted in the relation.

10. —hath sent] They are the messengers, or ministering spirits, of Jehovah.

11. —they answered] The rest of the angels, implied at the end of *v.* 8, and who came after the first.

—all the earth—] Means the Persian empire, and the other nations connected with Judea, which enjoyed peace at that time. But the state of the Jews was unsettled: see *v.* 16: which circumstance gives occasion to the following intercession.

—had indignation] Thirteen MSS. read זעמת.

—seventy years] See on Haggai ii. 3. According to Blair, if we compute from the destruction of the former temple, when Jerusalem was taken by Nebuchadnezzar, the seventy years were not completed till the sixth of Darius; and the angel must be supposed to speak with latitude, though with sufficient exactness for popular language. Others assert that the computation in this place is exact. Est pulcherrimum Petavii aliorumque observatum, periodum lxx annorum, decretorum punitioni Judaicæ gentis, ad perfectum implementum prophetiæ bis repræsentatum esse. A quarto Jehojachimi usque ad initia Babylonica Cyri, quando dimissi sunt Judæi ex exilio, effluxerunt anni lxx. Rursus totidem anni effluxerunt ab excidio templi et urbis, quod accidit octodecim post annis, usque ad secundum

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who talked with me good words *and* comfortable words.

14 And the angel who talked with me said unto me,
Proclaim, saying:
Thus saith Jehovah *God* of hosts:
I have been jealous for Jerusalem and for Sion
*with* a great jealousy.

15 And *with* great anger am I angry with the nations
that are at ease.
Because I was *but* a little angry,

Darii Hystaspis: intersunt enim rursus inter initia Cyri Babylonica et Darii secundum anni *octodecim*. Camp. Vitringa in Zech. proleg. 17.

A primo anno Nebuchodonosori, quem scriptura copulat cum quarto Jehojachimi, ad xxii exeuntem Cyri, quo captivitas est soluta, anni sunt lxx. Adde Cyri viii, Cambysis et Magi viii, Darii ii, fiunt lxxxviii. Deductis annis xviii, restant lxx ab excidio urbis ad annum ii Darii, quo vaticinatus est Zacharias. Petav. doctr. temp. l. xii. c. xxv. See Prideaux ann. 518. Bishop Newton on Proph. i. diss. viii. p. 203. 8vo.

13. —Jehovah answered] By a voice, or by impulse. And the angel communicated the reply to Zechariah.

—who talked with me] Chald. rightly explains בי, עמי, *mecum*. See 1 Sam. xxv. 39.

14. I have been jealous] "It has been doubted whether the jealousy spoken of here and c. viii. 2. be Gods resentment against his people for their disloyalty towards him, or his concern for their honour and welfare, mixed with indignation towards those who had persecuted them. The former is the more usual acceptation of the word קנאה, *jealousy*, which is defined to be 'the rage of a man,' or husband on account of his wife's infidelity. Prov. vi. 84. And with this rage God, speaking in the past tense, says here, he had been inflamed on account of the disloyalty of Jerusalem. This occasioned a temporary separation during which the neighbours were forward to distress the unprotected wife. Ps. cxxxvii. 7. But when God, like a pacified and relenting husband, was disposed to take her again, he would naturally be displeased with the nations for their malicious interference Accordingly it follows in the present tense, 'But *now* am I exceedingly angry with the nations,' &c." Blaney

15. —am I angry] Six MSS. read קוצף, irascens *sum*.

—the nations that are at ease] The remnant of the Babylonians, Philistines, Edomites, &c.

—a little angry] See Isai. liv. 7, 8. Mine anger did not

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And they helped forward the affliction.
16 Therefore thus saith Jehovah:
I have returned to Jerusalem with mercies:
Mine House shall be built in it,
Saith Jehovah *God* of hosts;
And a line shall be stretched forth on Jerusalem.
17 Moreover proclaim, saying;
Thus saith Jehovah *God* of hosts:
My cities shall yet be spread abroad through prosperity;
And Jehovah will yet comfort Sion,
And will yet choose Jerusalem.
18 Then I lifted up mine eyes and looked; and behold,
19 four horns. And I said unto the angel who talked with me, What *are* these? And he said unto me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

rise so high as the punishment which the enemies of my people inflicted. God was displeased with the instruments of his vengeance for their extreme cruelty to the Jews; and with the nations who insulted over them in their distress.

—the affliction] לרעה. That the verb עזר is used with ל after it see 1 Chron. xviii. 5. xxii. 17. "To her hurt, taking the ה for the feminine affix." Blaney.

16. —with mercies] This has a reference to the words of the angel, *v.* 12.

—a line] "i. e. The architect's measuring line for laying out the building." Twelve MSS. one ed. and Keri read קו.

17. —be spread abroad] Over the face of Judea. See Gen. x. 18. Houbigant proposes תפרצנה, *affluent bonis*. Schultens gives this very signification to פיץ, from the Arab. Gen. ix. 19. See Animadv. phil. "Videntur Vulg. Ch. תצופנה legesse. Recte." Secker. "ערי. Non agnoscunt ' *ó*. Syr." Secker. The word seems to have been written ערי' for עריס,

18. —four horns] The emblems of power. See Am. vi. 13. Jer. xlviii. 25. Why four? To denote that these kingdoms had many enemies; enemies on every side. Ezra iv. 1. Neh. iv. 7. See on Mic. v. 5.

19 —Israel] And Israel. V. *6*. Ar. Syr. Chald.

—and Jerusalem] This is wanting in *ó*. MS. A. "and in MS. Copt." Mr. Woide.

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20 And Jehovah shewed me four workmen. Then
21 said I, What come these to do? And he § spake, saying: These *are* the horns which scattered Judah, so that no man lifted up his head: and these are come ‖ to make them afraid, to cast out the horns of the nations which lifted up *their* horn against the land of Judah, to scatter it.

§ Hebr. said. ‖ Or, fray; or, affright.

20.—four workmen] Vitringa supposes that the horns were iron, and that these were "fabri ferrarii malleis dolabrisque instructi."

21. And he spake [or said] saying] For לאמר *saying*, *ó.* MS. A. Arab. Syr. and one MS. read אלי *to me*. One MS. omits לאמר with *ó.* MS. Vat. ed. Ald. and Sixti Quinti. Two MSS. read לאמר אלי "And he spake unto me, saying." But see c. iii. 4. iv. 13.

—scattered Judah] *ó.* add "and brake Israel." Instead of which addition Ar. has, "and destroyed Jerusalem." See *v.* 19.

"להחריד. Forte להחרים Sed vid. Ezek. xxx. 9." Secker.

"And these are come sharpening their coulter, for to use upon the horns of the nations, which lifted up a horn against the land of Judah to scatter it." Blaney. In his notes he observes that he agrees with Michælis in rendering חרשים *aratores*, plowmen, and not with the common version "carpenters," nor with the author, who renders by the general name of "workmen." *Parum placent fabri, cornua terrentes*, says Michaelis, nor am I myself better satisfied with the idea of frightening horns, and therefore gladly accept an emendation offered by the *ó.* who instead להחריד appears to have read להחדיד τυ οξυνει. But it could not be meant that they came to *sharpen the horns*, which were sharp enough before, it should seem, to be offensive: אתם therefore is not to be rendered αυτα, *them*, but to be considered as a compound of the noun את *a coulter*, and the plural affix; and thus להחדיד אתם will signify, 'sharpening their coulter," a cutting iron belonging to a plow, and which a plowman might apply to the purpose of demolishing horns, that were lifted up with a mischievous intent.

"For to use upon the horns." ידה does not any where as far as I can perceive, bear the sense of *dejicere*, given it by some of the versions as suitable to the place. But as Taylor in his concordance observes, coming from יד *the hand*, it may signify to exercise the hand vigorously in any way, according to the sense and scope of the place, Jer. l. 14. where ידו אליו referring to 'the bow' there spoken of, signifies 'use, or employ it against her.' In like manner לידות את קרנות may signify for to use or employ against the horns."

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CHAP. II.

1 AND I lifted up mine eyes and looked; and behold
a man * in whose hand *was* a † measuring-line.
2 Then said I, Wither goest thou? And he said unto
me, To measure Jerusalem; to see what *is* the
breadth thereof, and what *is* the length thereof.
3 And behold, the angel who talked with me
went forth: and *the* other angel went forth to meet
4 him, and said unto him: Run, speak unto that
young man, saying;
Jerusalem shall dwell *in* villages,
For the multitude of men and of cattle within her.
5 And I will be unto her, saith Jehovah,
A wall of fire round about;
And ‡ glory will I be § within her.

* Hebr. and in his hand. † a line of measuring. ‡ for glory. § Or, in the midst of.

1. —a man] An angel in the form of a man; who advanced forward, *v.* 3, to meet the angel that talked with the prophet.

3. —unto him] For אלו eleven MSS. five ed. and Keri, have אליו.

4. —young man] See Jer. ii. 6; where we should translate *youth*, instead of *child*.

—*in* villages] It shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls. A city is then said to be inhabited κατα κωμας *vicatim*. That this was fact with regard to Jerusalem, see Jos. B. J. v. iv. 2. p. 328: where we learn that "the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;" and that Herod Agrippa fortified the new part called Bezetha. *Vitringa*. "Or, shall inhabit villages. See Isai. xlix. 19, 20." Secker.

5. A wall of fire] This most sublime image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors.

—glory] לכבוד. So לעם, *a people*, *v.* 11. See also c. viii. 8. An allusion to the symbol of the divine presence in the Holy of Holies. Rom. ix. 4.

Vitringa refers the literal completion of this prophecy to the time of the Maccabees: but thinks that the protection and glory of the future Jerusalem may also be predicted. Apoc. xx. 9.



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6 Ho! Ho! ‖ flee
From the land of the north, saith Jehovah.
For towards the four winds of the heavens
Have I spread you abroad, saith Jehovah.
7 Ho! Sion; escape,
O thou that dwellest *with* the daughter of Babylon.
8 For thus saith Jehovah *God* of hosts:
After *the obtaining of* glory hath he sent me
To the nations which spoiled you.
For he that toucheth you
Toucheth the apple of his eye.
9 For behold, I *will* shake mine hand * upon them,
And they shall be a spoil unto their † servants:
And ye shall know that Jehovah *God* of hosts hath sent me.
10 Sing and rejoice, O daughter of Sion:
For, behold, I *will* come,

‖ Hebr. and flee. * Or, over. † Or, slaves.

6. —towards the four winds] Five MSS. and two ed. read בארבע: and two more copies read so originally. Syr. has לארבע: V. *in quatuor ventos.*

7. —flee—escape] The Jews, who still remained in Persia, Chaldea and Babylon, are called on to hasten into their own land. See Ezra vii. viii. "Prideaux thinks this exhortation relates to the siege of Babylon under Darius Hystaspis." Secker.

8. After *the obtaining of* glory] Syr. renders the Hebrew literally *post honorem.* The Latin translator in the London polyglot gives his sense of this; *ad prosequendum honorem.* Chald. has: *post honorem quem vobis adducturum se dixit.* The other versions represent the Hebrew as it now stands. Houbigant reads אחז כבד, *He who possesseth glory.* For אחר Secker proposes אחיה; *v.* 5. "I will be glory. He hath sent &c." The best sense which I can make of this obscure place is; Jehovah hath sent me to follow after glory; i. e. for the purpose of acquiring glory to his people in restraining and humbling their enemies. A great calamity was soon to befal Babylon, when Darius the son of Hystaspes besieged and took it.

—his eye] "Mine eye:" Vulg. reading עיני.

9. —unto their servants] As the Babylonians to the Medes and Persians, who were subdued by Nebuchadnezzar King of Babylon. See on Haggai ii. 23.

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And I will dwell † within thee, saith Jehovah.
11 And many nations shall be joined
Unto Jehovah in that day,
And shall be ‡ my people.
And I will dwell § within thee, and thou shalt know
That Jehovah *God* of hosts hath sent me unto thee.
12 And Jehovah will possess Judah, his portion,
In the ‖ holy land;
And will again choose Jerusalem.
13 Be silent, O all flesh, before Jehovah:
For he is raised up from his * holy habitation.

CHAP. III.

1 AND he shewed me Joshua the highpriest stand-
ing before the angel of Jehovah: and ‡ Satan stand-
2 ing at his right hand to be his adversary. And [the
angel of] Jehovah said unto Satan,

† Or, in the midst of. ‡ Hebr. unto me for a people. § Or. in the midst of.
‖ Hebr. land of holiness. * the habitation of his holiness. † the adversary.

10. —dwell within thee] As thy mighty defender. See *v.* 5.

11. —be joined unto Jehovah] Many were made proselytes to Judaism. The Edomites were converted in the time of John Hyrcanus.

12. —will possess] He will again be worshipped in his temple at Jerusalem; and hereafter will gloriously display himself in his holy city. Rev. xxi. 3, 11, 23.

13. Be silent] God's interposition in behalf of his people shall be manifest, strike their adversaries dumb, and impress all with awe and wonder.

CHAP. III.

1. —he shewed] the angel mentioned in the former part of c. ii. 3. But *ó*. Ar. V. render, "And the Lord shewed me." This may be accounted for by supposing that the text stood ויראני יהוה ,, that is, ויראני יהוה "And Jehovah shewed me."

2. the angel of] Syr. adds the word *angel:* and I think that it ought to be admitted into the text. Compare Jude 9.

—said unto Satan] "It appears to me the most probable, that by Satan, or the Adversary, is here meant the adversaries of the Jewish nation in a body, or perhaps some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and of course the restoration of the service of the sanctuary, and the reestablishment of Joshua in the exercise of his sacerdotal ministry." Blaney.

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Jehovah rebuke thee, O Satan;
Even Jehovah, who chooseth Jerusalem, rebuke thee,
*Is* not this *man* a firebrand plucked out of the fire?
3 Now Joshua was clothed with filthy garments,
4 and standing before the angel. And he answered and spake unto those who stood before him, saying; Take the filthy garments off him. Then he said unto him; See, I have caused thine iniquity to pass from
5 thee, and will clothe thee with goodly apparel. And he said: Let them set a ‡ fair mitre on his head. And they set a ‡ fair mitre on his head; and clothed him with garments. And the angel of Jehovah stood by.
6 And the angel of Jehovah testified unto Joshua, saying:

‡ Or, pure.

—a firebrand] May not Joshua, and those who returned with him from Babylon, be compared to firebrands with difficulty preserved from the fire? And shall God permit a flame to be again kindled to devour them?

3. —with filthy garments] Appeared in the vision clothed with the squalid and polluted garments of a captive.

—before the angel] "Αγγελω. Addit Copt. τω Κυριω, sicut Syr." Mr. Woide. Arab. has the same addition.

4. —he answered] The angel of Jehovah. See *v.* 2.

—those who stood before him] Other attendant angels.

—thine iniquity] The effect, or punishment, of national iniquity; which partly consisted in the cessation of sacred rites. So *v.* 9.

—will clothe thee] V. Syr. Chald. translate in the first person, and read with Houbigant ואלבש; which I prefer to וחלבשתיך, because nineteen MSS. and one ed. read אותך.

goodly apparel] Bishop Lowth translates the word "embroidered robes." Isai. iii. 22. The Arabic root in Cast. lex. signifies *Bonus et exquisitus fuit, bene habuit.*

The vision imports that the priestly office was to be resumed, and exercised with decency and splendor.

5. And he said] "Sic. Syr. Vulg. Omittunt ὁ. et *vau* voci sequenti præfigunt. Sed Ch. *dixi*, licet versio habeat *dixit*." Secker.

6. —testified] Strongly affirmed, as a witness does an important truth.

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7 Thus saith Jehovah *God* of hosts:
If thou wilt walk in my ways,
And if thou wilt keep mine ordinance;
Then thou shalt also judge mine house,
And thou shalt also keep my courts:
And I will give thee places to walk
Among these who stand by.
8 Hear now, O Joshua highpriest,
Thou and thy companions who dwell before thee;
For they are men § to be wondered at.
For behold, I *will* bring forth my servant, The Branch:

Hebr. of wonder, or, of a sign.

7. —keep mine ordinance] Discharging all the duties required of thee as high priest. See Deut. xi. 1. Lev. viii. 35.

—judge mine house] Thou shalt be a judge, or ruler, over my family, or people.

—keep my courts] Have the charge of the sacred courts; the temple being rebuilt.

—places to walk] The original word may be a substantive, and may signify *goings, paths, ways.* Thus it may be understood either of Joshua's entrance into the Holy of Holies where the Cherubim were, or of his future entrance into heaven, or of both. Or מְהַלְּכִים may be a participle. "I will assign thee, as guardians and protectors, some of those that walk among the angels who stand near me." Chald. paraphrases in the former sense; and the rendering of V. 6. Ar. Syr. favours the latter sense. "And I will appoint thee ministers among those that stand by." Blaney, understands by the ministers, "not the angels attending upon God's throne, but some of the subordinate priests who attended on Joshua."

8. —thy companions] Thy countrymen, who returned with thee from captivity.

—to be wondered at] On account of their extraordinary deliverance from Babylon. See *v.* 2. Or, types of a great future restoration.

—The Branch] Zerubbabel: C. vi. 12, 13: So called because he was the grandson of Jehoiakim, or Jechoniah, king of Judah; Matth. i. 12; and heir to the throne of Judah. "Neither here nor vi. 12. is Zerubbabel named; nor is there any reasonable ground to conclude that he is designed in either place by the title of צֶמַח, "The Branch." It is true he was a descendant

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9 For behold, the stone
Which I have placed before Joshua:

from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high priest, and with the chief of the fathers in forwarding the building of the temple. But there surely does not appear in what we know of his character and performances any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here, as is spoken of under the same title, Jer. xxiii. 5. nor is it conceivable that terms so magnificent, as those used in this latter place especially, can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides it is evident, that the *Branch* is promised as one that was to come or be brought forth, and not as one that had already his estate, such as it was, for many years past. In short for these and for many other reasons, it may be concluded against Zerubbabel, and, I think against any other of less consequence than the great Messiah himself, through whom alone, iniquity is put away, and the reign of perfect peace and righteousness is to be established. Compare Ps. cxxxii. 17. Is. iv. 2. Jer. xxxiii. 15, 16." Blaney.

9. —the stone] Stones, such as were used in rebuilding the temple, were represented before Joshua in this vision.

—which I have placed before Joshua] "It seems as if the prophet saw in his vision a stone or rock set before Joshua, with seven עינים *fountains* springing out of it, which God says were opened by himself. The Hebrew עין signifies a *fountain* as well as an *eye*, and there seems to be a plain allusion here to the rock, which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God; and "that rock was Christ." 1 Cor. x. 4 In speaking of which transaction, the Psalmist says, "He opened, פתח, the rock, and the waters gushed out." Ps. cv. 41. Observe the same verb is used as here הנני מפתח פתחה "Behold I open the opening, or door thereof;" that is the hole or orifice through which the fountains shall flow. Vid. Is. 41. 18. and Chron. xiii. 1. "In that day &c." This was spoken of the gospel times; and in like manner it is here said of the same, "And I will remove or take away the iniquity of the land in one day." There cannot surely remain a doubt of what is intended, nor that עינים must signify fountains of living waters issuing from Christ. The living waters are the doctrines of the gospel, and the fountains the dispensers of them, the

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On one stone *are* seven eyes:
Behold, I *will* engrave the engraving thereof,
Saith Jehovah *God* of hosts.
And I will remove the iniquity
Of this land in one day.
10 In that day, saith Jehovah *God* of hosts,
Shall ye invite every man his neighbour
‖ Under the vine,
And * under the figtree.

CHAP. IV.

1 And the angel who talked with me returned, and

‖ Hebr. To under. * to under.

Apostles and Evangelists, who are said to be "fellow workers with Christ," and therefore aptly represented by the companions of Joshua. The number *seven*, is frequently used in scripture to denote multitudes." 1 Sam. ii. 5. Jer. xv. 9.

—one stone] Perhaps the headstone: c. iv. 7.

—seven eyes] The eyes of God's Providence. See c. iv. 10. The work will be conducted and completed under the divine superintendence.

—I *will* engrave] Its engraving shall be wrought by my finger: its ornaments shall be my workmanship. By my co-operation the temple shall be erected and adorned. Or we may render *I engrave:* The symbol of the seven eyes is my engraving.

—I will remove] Schultens observes that the Arabic words מש, and מת, signify *delere, abstergere.* Animadv. phil.

—the iniquity] See on *v.* 4.

—in one day] The day of dedicating the temple: Ezra vi. 16: or, of Artaxerxes's decree. Ezra vii. 11.

10. —invite] That ל is used after קרא, in the sense of calling to a feast, see 1 Kings i. 9.

CHAP. IV.

1. "In this chapter the prophet is called upon to contemplate a fifth vision of the most sublime and mysterious import. He sees a candlestick of pure gold with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive trees standing on each side of the candlestick. He inquires into the meaning, and receives an answer, which, though it may in some sort apply to the circumstances of the temple then in building,

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awaked me as a man who is wakened out of his
2 sleep: And said unto me, What seest thou? And I said; I have looked, and behold, a candlestick † all of gold; and a bowl upon the top thereof; and its seven lights upon it; and seven pipes to the seven
3 lights which *are* upon the top thereof: And two olive-trees over it, one on the right side of the bowl, and
4 the other on the left *side* thereof. And I answered and spake unto the angel who talked with me, saying:
5 What *are* these, my lord? Then the angel who talked with me answered, and said unto me; Knowest thou not what these *are?* And I said, No, my lord.

† Hebr. of gold all of it.

yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy catholic church, not by any human means, but by the power of the holy Spirit, surmounting all obstacles thrown in the way. Annexed is a special prediction, that Zerubbabel, who had begun, should have the honor of finishing the material building of the temple; the accomplishment of which is made a sign or proof of the divine mission." Blaney.

—returned] I consider this vision as represented on the same night, c. i. 8, with the preceding ones. See the latter part of *v.* 10, compared with c. iii. 9. After some interval, the prophet, overpowered by the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

2. And I said] Very many MSS. Keri and six ed. read ויאמר.

—a bowl] To supply the lamps with oil, by seven conduits issuing from it to the seven lamps ranged in its front.

—seven lights] "Seven lamps." Blaney.

—And seven pipes to the seven lights] I remove the word שבעה from the beginning of the clause, and read לשבעה גרות. 6. Ar. V. and Houbigant, omit שבעה entirely. "ושבעא שבעא. Syr. Recte, ut videtur." Secker.

3. —over it] Calmet in his dictionary, article *chandelier*, represents the olive trees in the ground, hanging over the candlestick.

5. —Knowest thou not] Capellus observes that this is said, not to upbraid the dulness of the prophet, but to excite his attention. Blaney however maintains that "this is intended to upbraid the dulness of the prophet in not discerning, what a

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6 Then he answered and spake unto me, saying; This
*is* the word of Jehovah unto Zerubbabel, saying;
Not by might, nor by power,
But by my spirit;
Saith Jehovah *God* of hosts.
7 What *art* thou, O great mountain?
Before Zerubbabel *thou shalt become* † a plain.
And he shall bring forth the head-stone
*With* shoutings, *crying*, Favour, favour, unto it.
8 Moreover, the word of Jehovah came unto me
9 saying; The hands of Zerubbabel have laid the foun-

† Hebr. for a plain.

reasoning and reflecting mind, versed in the allegories of prophecy, might, in some measure at least, have discovered. Joh. iii. 10.

7. What—] מי. See Deut. iv. 8. Houbigant conjectures בי: and one MS. reads so.

For thou, O great mountain
Before Zerubbabel *shalt become* a plain.

—he shall bring forth] ō. Ar. read ואוציא. And I will bring forth. "If in this prophecy not only the completion of the material temple is promised, but also, as we have supposed, the erection of a spiritual building, it is obvious, that in this secondary sense by 'the head' or 'chief corner stone' must be understood that person who is emphatically so called, Ps. cxviii. 22. Matth. xxi. 42. Eph. ii. 20. and whose coming was ushered in as is here announced, by the joyful acclamations of the multitudes. Matth. xxi. 8. 10. &c. Admitting that והיא is the genuine reading, in this latter sense, either the Spirit of God must be the nominative of the verb, or it may be rendered passively, as with an indefinite nominative."

"And the head stone shall be brought forth" &c. Blaney.

—the head-stone] הראשה occurs only here. I think that we should read הראש התשואות, lapidem capitis, *lapidem* exclamationum.

And he shall bring forth the head-stone,
The *stone* of shoutings, *crying* Favour, favour, unto it.

See Ps. cxviii. 22.

—shoutings] Of the people, imploring the divine blessing on the chief corner-stone of the new temple.

8. —came unto me] The voice of Jehovah was immediately addressed to the prophet, *v.* 9, 10.



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dation of this house; and his hands shall *also* finish it. And ye shall know that Jehovah *God* of hosts
10 hath sent me unto you. For who hath despised the day of small things? They shall rejoice, and shall see the ‡ plummet in the hand of Zerubbabel. These seven *are* the eyes of Jehovah: They run to and fro through the whole earth.

‡ Hebr. the stone of tin.

9. —shall *also* finish it] Capellus observes that בצאעת in Arab. signifies *the sum total of numbers*. Hence the Hebrew word may have the sense of *consummare, perficere*.

—ye shall know] V. Syr. Chald. and three MSS. read וידעתם But *ó*. Ar. read אליך, *to thee*, for אליכם.

10. —of small things] דברות is understood in the original. See Ezra iii. 11, 12, 13; for the small beginnings alluded to. "I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well wishers, so small and inadequate to the building of the temple, against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would of course rejoice, when the event turned out so contrary to their expectations." Blaney.

—These seven] I follow the punctuation of the ancient versions. The clause contains the ground of the preceding assertion. The temple shall be rebuilt by Zerubbabel. For these seven &c. Unless, as Houbigant thinks, something is wanting. [And I answered and said unto him, What are these seven eyes? And he spake unto me, saying;] These seven &c. J. Mede, Disc. x. Epist. lxi. thinks that the seven eyes of Jehovah are the seven Archangels. Tob. xii. 15. Rev. i. 4. iv. 5. v. 6. viii. 2. They may be symbols of the divine Providence. See c. iii. 9. "Blaney renders thus, These seven are the fountains of Jehovah, running to and fro through the whole earth;" and adds, here again as Chron. iii. 9. עינים, I conceive should be translated "fountains." The lamps considered as a part of the furniture belonging to the candlestick, that is the church, can represent no other than the ministers and dispensers of evangelical light and knowledge; in which sense our Saviour says of them, "Ye are the light of the world." Matth. v. 14. In what sense these can be said to be "the eyes of Jehovah," I do not comprehend. But taken in conjunction with their pipes, they may not improperly be represented as fountains or conduits for conveying and communicating to others the gifts and graces of the holy Spirit, with which they are replenished themselves. And as

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11 Then answered I and said unto him; What *are* these two olive-trees, upon the right *side* of the candlestick and upon the left *side* thereof?
12 And I answered the second time, and said unto him: What *are* the two branches of the olive-trees, which *are* by the side of the two § golden tubes

§ Hebr. tubes of gold.

fountains they are said to "run to and fro through the earth" which was in an eminent degree seen in the Apostles and first preachers of the gospel." Rom. x. 18.

12. —branches] Bearing much fruit, like an ear of corn. But the Arabic root signifies *effluxit:* and the word may be rendered *ducts.* "Blaney instead of 'branches,' renders, 'orderers.' שבל adds he, in Syriac has the sense of *direxit, in via duxit.* I am inclined therefore to suppose that by the שבלי חזיתים were meant two beings, probably in human shape, who were seen by the prophet employed in arranging the fruit of the olive-trees, and giving it a direction for its juice to flow into those channels, through which it might be conveyed into the body of the lamps, there to serve for food and nourishment of their light. Nor is it any objection to this more than to any other hypothesis, that they were not enumerated before among the objects of vision. They might not perhaps have presented themselves to the prophet's view till the very instant when he had asked the question concerning "the two olive-trees;" and their sudden appearance may account for the immediate change of it to another, before he had received an answer to the first. This answer being thus superseded, we are left without any direct information as to the meaning of the olive-trees; but we may fairly presume them to be no other than the two dispensations of the law and the gopel. Of course the 'orderers' and directers of these dispensations must be Moses and Jesus Christ, 'the two sons of oil,' or 'anointed ones' that stand by the, &c. foretelling his will and executing his commands. Of the latter of these it is said, "The spirit of the Lord, &c." Is. lxi. 1. Nor do I conceive that any other can be meant by the two witnesses appointed to prophecy for a certain time clothed in sackcloth Rev. xi. 3. the next verse plainly shewing that an allusion is there made to this prophecy concerning the candlestick and olive-trees."

—tubes] צנר is a tube, or canal, in Hebrew. צנתר is used only here. In Arab. צנת is *cistula:* which would lead to the sense of *vessel, receptacle:* and Symm. renders ἀμίσχυτης, *ampulla,*

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13 which empty the oil out of themselves? And he
spake unto me, saying: Knowest thou not what
14 these *are?* And I said, No, my lord. Then said
he; These *are* the two ‖ anointed ones who stand
before the Lord of the whole earth.

CHAP. V.

1 AND I lifted up mine eyes again, and looked;
and behold, a flying roll. And he said unto me,

‖ Hebr. sons of oil.

—the oil] I read יִצְהָר *the oil* for חוּהָב *the gold;* the sense requiring it. Chald. has, "which pour from themselves the oil into the candlesticks of gold:" as if the words יִצְהָר לִנְרוֹת had been omitted before חוּהָב. "Potest reddi, *evacuant ex se in aurum.* Nam invenitur הֵרִיק absque Acc. Eccl. xi. 3: sed f. pro חוּהָב legendum יִצְהָר, quod sequitur *v.* 14." Secker.

"In the Hebrew copies there is no vestige of such a reading, and all the ancient versions concur in expressing "gold" at the end of this verse. There is no doubt but that the liquor drawn from the olive-trees must be oil; but it is here intended to represent what for its precious quality may be denominated "gold," that being considered as the most valuable of all material substances, but yet is far less worth than the word of divine truth. Ps. xix. 10. & cxix. 72."

14. —anointed ones] Partakers of oil: υἱοὶ τῆς πιότητος. 6.

—before the Lord] Thus Syr. renders by קֳדָם: and in Noldius the participle עַל signifies both *ante* and *apud.* Accordingly, c. vi. 5, it is rendered by V. *coram,* by Syr. and Chald. קֳדָם, and by our English translators *before.* Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted, not by their own strength, but by the divine assistance: *v.* 6. Houbigant understands the passage of two angels who watched over the Jewish state; "alter præses republicæ, alter religionis." It is plain that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts.

CHAP. V.

1 "The visions represented in this chapter are of a very different kind from the preceding ones. Hitherto all has been

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What seest thou? And I said, I see a flying roll:
the length thereof *is* twenty * cubits, and the
breadth thereof ten † cubits.

3 And he said unto me:
This *is* the curse that goeth forth
Over the face of the whole land.
For every one who stealeth *shall be* cut off from
hence, according to it;

* by the cubit. † by the cubit.

consoling, and meant to cheer the heart of the Jewish people, by holding forth to them prospects of approaching prosperity. But lest they should grow presumptuous, it was thought proper to warn them, and to let them see, that however God was at present disposed to shew them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated wickedness. The prophet is shewn an immense roll or book, like that which Ezekiel describes Chron. ii. 9. 10. filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty with which the thief and the false swearer, who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an epha, or measure, in which sat a woman representing a nation whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast upon her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment." Blaney.

2. —twenty cubits] The roll was very ample, to shew what a number of curses should come upon the wicked.

3. —cut off] Houbigant prefers נקם, *punietur*, sive, *ultio de eo sumetur*. קם' *vindicabitur*, occurs in Pual: or we may read נוקם, *ulcisens sum*. Another conjecture is נכה, part. Niphal, *percussus* erit: the word read by the Chaldee paraphrast, according to Houbigant. " Because on the one hand 'every one that stealeth is as he that is guiltless; And on the other hand every one that sweareth is as he that is guiltless.' This is the reason for the curse going forth 'through the whole land;' the good and the bad, the innocent and the guilty, were treated alike; so that it was time for divine Justice to interpose and make the proper distinction." Blaney.

—from hence] From the land. But Houbigant understands מזה of time, and renders it *deinceps*.

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And every one who sweareth *shall be* cut off from
hence, according to it,
4 I have brought it forth, saith Jehovah *God* of hosts;
And it shall enter into the house of him whostealeth:
And into the house of him who sweareth ‡ falsely
by my name:
And it shall § abide in his house,
And shall consume it, ‖ with the timber thereof,
and the stones thereof.
5 Then the angel who talked with me went forth,
and said unto me, Lift up now thine eyes, and see
6 what this *is* which * goeth forth. And I said, What
*is* it? And he said, This *is* an ephah which † goeth
7 forth. And he said, This *is* their iniquity in all
the land. And behold, a talent of lead was lifted
up: and behold, a woman sat ‡ within the ephah.
8 And he said, This *is* Wickedness. And he cast her

‡ Hebr. to a falsehood. § Or, shall abide the night. ‖ Hebr. and.
* Or, cometh. † Or, cometh. ‡ Hebr. in the midst of.

—according to it] According to its tenor. But *ó.* MS. A. read twice במות or למות *to death.*

4. —abide] And shall at length consume it. Or, according to Houbigant, it shall abide the night in his house; which shall be consumed suddenly, and in one night.

This vision may be considered as a republication of the curses contained in Deut. c. xxvii. xxviii. The thief and the false swearer, says Capellus, are put for every kind of transgressor.

5. —went forth] Advanced onward, to view the object which presented itself at a distance.

—goeth forth] Approacheth us in vision.

6. —an ephah] A vessel in the form of an ephah, but more capacious.

—their iniquity] Read עונם with *ó.* Ar. Syr. Houbigant; and one MS. The *vau* is on a rasure in two other MSS. This woman representeth their iniquity in all the land.

7. —a talent] This lid of the ephah weighed 3000 shekels, or 1500 ounces. It is called אבן *a stone,* or, *weight.*

—and behold a woman] The true reading is והנה. See V. *ó.* Ar. "Omittit Syr. et sane potuit a præcedenti שאת oriri." Secker.

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§ within the ephah: and he cast the weight of lead
9 upon the mouth thereof. Then I lifted up mine
eyes, and looked; and behold, two women ‖ went
forth, and the wind *was* in their wings: for they had
wings as the wings of a stork: and they lifted up
the ephah between the earth and between the hea-
10 vens. Then said I to the angel who talked with me
11 Whither do these bear the ephah? And he said un-
to me, To build it an house in the land of * Baby-
lon: and it shall be established and set there upon its
base.

§ Hebr. in the midst of. ‖ Or, came. * Hebr. Shinar.

8. —he cast her within] The angel caused her to contract herself within the compass of the vessel.

9. —two women] Mere agents in the symbolical vision.

—*was* in their wings] Their flight was promoted by the wind. Insolitos docuere nisus Venti. Hor.

—lifted up] Thirty-four MSS. and six ed. read ותשאנה.

10. —bear] Twenty-four MSS. and three ed. read מוליכות.

11. —an house] A mansion, an abiding-place, where, when the ephah is set on its base, the woman denoting Iniquity shall be imprisoned.

The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befal them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.

But Capellus' interpretation well deserves our attention. He considers *v.* 8, as denoting that God treads on the neck of wickedness, and restrains it from expatiating: and *v.* 9, 10, 11, as signifying that God was propitious to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of the divine vengeance should ever depress. It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning Persian monarch.

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CHAP. VI.

1 AND again I lifted up mine eyes, and looked;
and behold, four chariots went forth from between
two mountains: and the mountains *were* mountains
2 of brass. To the first chariot *were* red horses, and
to the second chariot black horses, and to the third
3 chariot white horses, and to the fourth chariot spot-
4 ted bay horses. Then I answered and said unto the
angel who talked with me, What *are* these, my
5 lord? And the angel answered and said unto me,

1 "The main design of this eighth and last vision, is to confirm the Jews in their faith and dependence upon God, by shewing them, that, weak and defenseless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist nor act but under his permission. Four chariots drawn by horses of different colours represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes.

After this the prophet is favoured with another revelation respecting a kingdom different from all the preceding. By God's command, in the presence of witnesses, and for a memorial to them, he places a crown, or crowns, upon the head of Joshua the highpriest, thereby constituting him a type of Christ the Branch, whom he proclaims as about to come to build the spiritual temple of Jehovah, and to preside over it, both as King and Priest, for the great purpose of peace. The accession of strangers to assist in building the temple is foretold, and given as a proof of the prophet's divine mission." Blaney.

3. —spotted] With white spots, like hail. Kimchi. Bochart Hieroz. p. i. l. ii. c. vii. §. v. *guttati*, λευκοστικτοι.

—bay] V. renders, *et fortes*; as if the reading was אמצים. Bochart gives אמץ the same sense with חמץ, Isai. lxiii. 1; and thinks that it denotes a bright red, "ruborem ἐξυτιρον. qui plus habet vigoris atque luminis:" and he shews that four horses of different colours were sometimes yoked together by the ancients. See Iphig. in Aul. 220—5. One MS. seems to read חמצים, and fourteen MSS. and two editions read אמצים. Now the

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These *are* four spirits of the heavens, who go forth
6 from standing before the Lord of all the earth. The black horses, which *are* thereto, go forth into the north country, and the white go forth after them: and the spotted go forth into the south country.
7 And the bay went forth, and sought to go, *even* to move to and fro in the earth: and he said, Go:
8 move ye to and fro in the earth. And they moved to and fro in the earth. Then he called me, and spake unto me, saying: See, those that go forth into the

*vau* is never elsewhere inserted between the second and third radicals of אמץ *fortis*, but חמוץ *tinctus rubro* occurs Isai. lxiii. 1. חמצים *tincti rubro* may therefore be the true reading in the place before us. My opinion is, that the words ברדים חמצים signify particoloured horses, whose two colours were white and red.

5. —spirits] Or angels, the ministers of God's will. See Dan. x. 13, 20, 21. "Winds." Blaney.

6. The black horses,—] "As for that in which are the black horses, they &c." Secker.

7. —sought to go,] They walked fœm. referring to רוחות, or מרכבות." Secker.

8. —called me] See זעק thus used Judges iv. 10, 13.

The black horses seem to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with respect to Chaldea; a country always spoken of as lying to the north of the Jews. See on Zeph. ii. 13. The white horses seem to be the Macedonian empire; which like the Persian, overcame Chaldea. The spotted bay horses seem to be the Roman empire. Capellus says that this description suits it, because it was governed by kings, consuls, dictators, and emperors. It penetrated southward to Egypt and Africa: *v.* 6: and, as Houbigant observes, "stare loco nesciebat, aut cancellis coerceri:" *v.* 7. Nothing is said of the bloody Assyrian empire, denoted by the red horses; *v.* 2; because it had passed away. The Roman empire is mentioned twice; *v.* 6, and *v.* 7; under each epithet given it *v.* 3.

The two brazen mountains may be merely an ornamental part of the vision: or they may denote God's firm and immutable decrees by which he governs the earth. "His righteousness is like great mountains." Ps. xxxvii. 6. Vitringa in Apocalyps.



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north country have quieted my spirit in the north country.

9 And the word of Jehovah came unto me, saying:
10 Take from *those of* the captivity, from *the family of* Heldai, and from *that of* Tobijah, and from *that of* Jedaiah; and thou shalt go on the same day, and shalt enter into the house of Josiah, *the* son of Ze-
11 phaniah, who * returned from Babylon. And thou shalt take silver and gold, and shalt make crowns;

* Hebr. came.

vi. 1, 2, p. 247, thus interprets the passage: "e medio veluti immutabilium Dei decretorum."

—quieted my spirit] The sense of this passage has been quite mistaken by those who read הניחו אף רוחי 'have quieted my spirit." רוח signifies *wind* here as well as verse 5. and denotes a judgment or calamity sent by God, as all the four winds likewise do. So רוח is used Jer. iv. 11, 12. And הניח signifies *to cause to rest or abide*, that is to *inflict*. See Is. xxx. 32. Ez. v. 13. xxiv. 13. And the same verb in *Kal.* signifies to *rest* or *settle upon*, as a calamity doth Exod. x. 14. Hence I render. "See, those that went forth against the north country have caused my wind to rest upon the north country." Blaney.

9. —came unto me] After the night on which the foregoing eight visions were represented to the prophet.

10. —from *the family* of Heldai] One MS. reads מאת חלדי.

—and from *that of* Tobijah] Many MSS. and some ed. read ומאת. So V. *ó*. Ar. Syr. Chald.

—and thou shalt go] For אתה *thou*, Houbigant reads אתם *with them*,

—Josiah] Probably a worker in gold and silver.

—who returned] One MS. reads בא, *venit*; agreeably to *ó*. Ar. Syr. "What shall be taken is not said till the next verse: and the words, *which are come from Babylon*, stand at the end in Hebr. and all old versions. *ó*. Syr. have *who is*. It should be, whither they are come. So אשר is used Numb. xiii. 27. 1 Kings xii. 2. Secker."

11. —make] That is, cause to be made by the artist.

—crowns] Syr. Chald. one ed. two MSS. and *ó*. ed. Pachom. read עטרת *a crown*.

"עטרת is singular. Silver and gold might be used in the same crown.—If the former ו in ומתחתיו were omitted, as Ch. omits it, and there is a ו immediately before it, or if it be superfluous, as often, but not naturally here; the translation would

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and shalt set *one* on the head of Joshua, *the* son of
12 Josedech, the highpriest. And thou shalt speak
unto him, saying:
Thus speaketh Jehovah *God* of hosts;
Saying:
Behold, the man † whose name *is* The Branch;
And he shall branch out from his place;
And he shall build the temple of Jehovah;
13 And he shall receive glory,

† Hebr. The Branch *is* his name.

be: Behold, the man, whose name is the Branch, shall branch up: and so Joshua would not have the name given him, but only a prophecy made to him on putting this crown on him, just of the same nature with that which was made him when the mitre was put on him, iii. 5, 8. Or if עבדי depended immediately on הנה, it would not prove the presence of that servant, but only assert the certainty of his coming. See Is. xlii. 1. נשא signifies to receive Ps. xxiv. 5. The counsel of peace between them both agrees excellently to Zerubbabel and Joshua."

12. —The Branch] Zerubbabel. "There cannot be a doubt that the same person is meant by The Branch here who is so called iii. 8. and this has already been shewn to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made a type by the crown placed on his head. But to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself? Nor will this passage strictly and literally translated answer to any other but him, who was at once both king and priest, and by uniting both characters in himself, was completely qualified to bring about the counsel of peace or reconciliation between God and man." Blaney.

And he shall build] After this hemistich follows another of the same import:

"Even he shall build the temple of Jehovah."

But *ó*. Ar. Syr. omit the repetition. I consider the present Hebrew text as giving us two different readings of the same clause, one of which should be expunged. "In my opinion this clause is not superfluous, but highly emphatic implying that "Even He," the self same person, who should build the temple of Jehovah, Even He, הוא should have the honour of governing and presiding in it as both king and priest, in both capacities advancing the peace and prosperity of his people." Blaney.

13. —shall receive glory] "הוד signifies the glory, the honour

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And shall sit and rule upon his throne.
And a priest shall *also* be upon his throne:
And *the* counsel of peace shall be between these two.

14 And *there* shall be a crown for Heldai, and for Tobijah, and for Jedaiah, and for Josiah *the* son of Zephaniah; for a memorial in the temple of Jehovah.

15 And they *that are* far off shall come and build in the temple of Jehovah: and ye shall know that Jehovah *God* of hosts hath sent me unto you: and *this* shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God.

and authority belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to Joshua, it is said ונתת תהודך עליו. "And thou shalt put of thine honour upon him." Numb. xxvii. 20. And in this sense Christ was to receive glory ישא הוד Ps. xxi. 5. Dan. vii. 14. Acts iii. 13. *v.* 31. Phil. ii. 9—11. Heb. ii. 9. He was to be exalted to the right hand of God, there to sit upon his throne, as a king, governing his church, and as a priest, making intercession continually for it. It is impossible not to see that this prophecy was completed in Christ so as it never could be in any other; and therefore it must be understood of him." Blaney.

—be upon his throne] *ó.* Ar. read על ימינו *on his right hand.*

—counsel of peace] Zerubbabel and Joshua shall firmly unite in promoting the public good.

14. —a crown] So *ó.* Ar. Syr.

—for Heldai] So Syr. and Houbigant. חלם is plainly a corrupt reading.

—and for Josiah *the* son] So Syr. and Houbigant observes that we must read thus, or ולבן צפניה, *and for the son of Zephaniah.*

—memorial] Of the pious zeal of these persons; when, after having been publicly worn by them, they are hung up in the temple.

15. —far off] As in the building of Solomon's temple, at which the Tyrians assisted.

—and *this* shall come to pass] Syr. omits והיה. Houbigant places the whole clause at the beginning of the verse. "And it shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God, that they who are far off &c."

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CHAP. VII.

1 AND it came to pass, in the fourth year of Darius the king, *that* the word of Jehovah came unto
2 Zechariah on the fourth day of the ninth month, *even* in Chisleu: (Now Sharezer, and Regem-melec and his men, had been sent to the House of God, to
3 entreat the face of Jehovah: Speaking unto the priests who *were* in the House of Jehovah *God* of hosts, and unto the prophets, saying; Shall I weep in the fifth month, separating myself, as I have done
4 these so many years?) *Even* the word of Jehovah
5 *God* of hosts came unto me, saying: Speak unto all the people of the land, and unto the priests, saying; When ye fasted and mourned in the fifth *month* and in the seventh *month*, even those seventy years, did
6 ye ‡ indeed fast unto me, *even* unto me? And when

‡ Hebr. fast, fasting.

2. —had been sent] *One* had sent. See on Jon. iii. 7. *Et miserunt.* V. It is plain, says Houbigant, that all the people and the priests had sent. See *v.* 5. However, the construction may be, Now Sharezer, and Regem melech and his men, had sent &c. See Numb. xvi. 1. And a reply, addressed to all, may have been given to the doubt of a few leading men. "*ó.* Vulg. translate—that Sharezer &c. sent. And so Ch. is most naturally understood. And it is the easiest construction" Secker.

3. —the fifth month] The temple and the houses and walls of Jerusalem were destroyed in this month. 2 Kings xxv. 8—10.

5. —and mourned] The versions, Chald. and our translators render as if in the original they read וְיִסְפְּדתֶם, or, as Houbigant proposes, יִתְסַפְּדוּ. We may read סַפּוֹד; *cum jejunaretis plangendo,* So הִנָּזֵר *seperando* me: *v.* 3. See on Haggai, i. 4.

—the seventh *month*] Gedaliah, whom Nebuchadnezzar had appointed ruler of the Jews, was murdered in that month: which was a source of new calamities. 2 Kings xxv. 25, 26, Jer. xli. 1, 10, xliv. 12.

—even those seventy years] Nine MSS. and one ed. read זה without the *vau.*

—fast unto me] Twenty-five MSS. read צַמְתּוּנִי; which is the regular form with the affix, and equivalent to צַמְתֶּם לִי. See Numb. xx. 5. Buxt. thes. gramm. p. 510.

—*even* unto me] For a like form, see 1 Kings xxi. 19. Prov.

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ye ate, and when ye drank, did ye not eat *unto* your-
7 selves, and did ye not drink *unto* yourselves? *Are* not
*these* the words which Jehovah proclaimed by § the
former prophets, when Jerusalem remained still and
prospered: and her cities round about her, and the
8 south, and the plain, were inhabited? Then the word
of Jehovah came unto Zechariah, saying:
9 Thus spake Jehovah *God* of hosts, saying;
Judge true ‖ judgment,
And shew mercy and * compassion
Every man to his brother:
10 And the widow, and the orphan,
And the stranger, and the poor, oppress not:

§ Hebr. by the hand of. ‖ the judgment of truth. * compassions.

xxii. 19. xxiii. 15. Ps. ix. 7. Affixi et integri ejusdem repetitio emphasin elegantem notat. Buxt. thes. gramm. p. 413. Schultens animadv. phil. refers to 1 Sam. xxv. 24.

6. —eat *unto* yourselves] Here the construction may be conformable to that of אני; or לכם, *vobis*, may be understood. When ye offered sacrifices, after which ye feasted, did ye not, in this religious act, regard yourselves more than me?

7. The words] That את is often used before the nominative case, see Noldius. "*ó*. Ch. Vulg. quasi legissent אלה pro את." Secker. This *v.* may refer to *v.* 5, 6: Did not the former prophets make like declarations concerning the inefficacy of your external observances? See Isai. lviii. 6. &c. &c. It may also refer to *v.* 9: And did not the former prophets insist on the superior excellence of moral duties? Amos v. 24. Micah vi. 8. &c. &c.

—remained still and prospered] Sedens *erat* et tranquilla. See c. 1. 11.

—the south, and the plain] See on Obadiah 19.

—were inhabited] We should read וישב, which agrees with והנגב, and is converted into the past tense by the distant *vau*. The *vau* is omitted as c. ix. 5; xii. 6: but thirteen MSS. and two ed. insert it.

9. —spake] Dixerat. Houbigant. "*Speaketh*. Spoke." Secker.

10. And the stranger] Ten MSS. and four ed. read וגר, with the ancient versions and Chald. The order of the next clause in the Hebrew is:

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Neither imagine in your heart
Every man evil against his brother.
11 But they refused to hearken,
And † withdrew the shoulder,
And made their ears dull that they might not hear:
12 Yea, they made their heart *as* an adamant-stone,
That they might not hear the law, and the words,
Which Jehovah *God* of hosts sent by his Spirit,
By ‡ the former prophets.
Therefore came great anger
From Jehovah *God* of hosts.
13 And it came to pass *that*, as I called and they hearkened not,
So they called and I hearkened not,
Saith Jehovah *God* of hosts.
14 But I scattered them *as* with a whirlwind among all the nations
Whom they knew not:
And the land was desolate after them, so that no man passed through nor returned;
And they made a § pleasant land a ‖ desolation.

† Hebr. gave a withdrawing shoulder. ‡ the hand of. § a land of desire. ‖ for a desolation.

And evil every man against his brother
Imagine not in your heart. See c. viii 17.

11. And withdrew—] This line occurs Neh. ix. 29 The metaphor is taken from beasts that decline the yoke. See Hos. iv. 16.

12. —an adamant-stone] Bochart shews that שמיר means a hard stone used to polish gems. Hieroz. p. ii. 842.

13. —I called] We may read קורא participially.

14. —I scattered them *as* with a wirlwind] This sublime metaphor is expressed by a single word in the original.

—they knew not] "Quas nesciebant eas," the ם being elegantly redundant; as Isai. liii. 4.

—after them] After their departure. Boch. Hieroz. p. ii. l. iv. c. iv. p. 474.

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CHAP. VIII.

1 AND the word of Jehovah came unto me, saying;
2 Thus saith Jehovah *God* of hosts:
I have been jealous for Sion *with* a great jealousy,
And *with* great wrath have I been jealous for her.
3 Thus saith Jehovah *God* of hosts:
I have returned unto Sion,
And I will dwell * in Jerusalem:
And Jerusalem shall be called a city of truth;
And the mountain of Jehovah *God* of hosts, an † holy mountain.
4 Thus saith Jehovah *God* of hosts:
Old men and old women shall yet dwell
In the streets of Jerusalem:
Even the man that hath his staff in his hand for *the* number of *his* years.
5 And the streets of the city shall be filled

* Hebr. in the midst of. † a mountain of holiness.

1.—came unto me] Twenty-one MSS. and four ed. read אלי לאמר: and three other MSS. read so originally. This is also the reading of Syr. Chald. and of ὁ. MS. Pachom. προς με λεγων, "Addit Syr. עלי post ויהי. Ch. עמי post צבאות." Secker.

2. —jealousy—wrath] Exercised against her oppressors. "Was jealous. Have been, or am, zealous. *Jealousy*. Zeal. See Lowth." Secker. "In the note, chap. 1. 14. I gave it as my opinion, that the jealousy there spoken of, was God's resentment against his people for their disloyalty and misbehaviour towards him. In this opinion I am confirmed by the present passage, where not the least mention is made of the persecuting nations. That God's jealousy bespeaks wrath towards the objects of it, needs no other proof than his own words Numb. xxv. 11." Blaney.

3. —*God* of hosts] V. and eight MSS. add צבאות: agreeably to the other places throughout the c. where this solemn exordium occurs.

—a city of truth] See Zeph. iii. 13.

—an holy mountain] On the restoration of the temple.

4. —Jerusalem] The walls of this city were not dedicated, Neh. xii. 27, till above sixty years after this prophecy.

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*With* boys and *with* girls playing in the streets thereof.

6 Thus saith Jehovah *God* of hosts:
Though it be ‡ wonderful in the eyes
Of the residue of this people in those days;
Shall it also be § wonderful in mine eyes,
Saith Jehovah *God* of hosts:

7 Thus saith Jehovah *God* of hosts:
Behold, I will save my people
From the east-country, and from the country of sun-setting:

8 And I will bring them, and they shall dwell ‖ in Jerusalem;
And they shall be * my people,
And I will be † their God
In truth and in righteousness.

9 Thus saith Jehovah *God* of hosts:
Let your hands be strong,
Ye that hear, in these days,
These words from the mouth of the prophets
Who *live* in the time when the foundation of the House of Jehovah *God* of hosts is laid,
*Even* the temple, that *it* may be built.

10 For before those days
*There* was no recompence to men,

‡ Or, difficult. § Or, difficult. ‖ Hebr. in the midst of. * to me for a people: † to them for a God.

8. And I will bring them] Arab. and *6*. MS. Pachom. add *into their land* אל ארצם, which the place seems to require:
And I will bring them into their land,
And they shall dwell in Jerusalem.
—my people] Comp. Jer. xxxi. 33.
In truth and in righteousness] With faithfulness as to my promises; and with favour and kindness towards those who obey me.

9. Who *live* in the time] "*6*. Syr. Vulg. quasi legissent ביום אשר: nec male:" Secker.
*Even* the temple] "Omittit Syr." Secker.

10. —no recompence] No fruit of their labours, from my



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Neither *was there* any recompence to beasts:
And to him that went out, or came in, *there was* no peace, because of distress:
For I set all men, every one against his neighbour.
11 But now I *will* not *be*, as *in* former days,
To the residue of this people,
Saith Jehovah *God* of hosts.
12 For the seed *shall be* ‡ prosperous;
The vine shall yield its fruit,
And the ground shall yield its encrease,
And the heavens shall yield their dew:
And I will cause the residue of this people to possess
All these *things*.
13 And it shall come to pass *that*, as ye have been a curse among the nations,
O house of Judah, and O house of Israel,
I will so save you that ye shall be a blessing.
Fear ye not: let your hands be strong.
14 For thus saith Jehovah *God* of hosts:
As I thought to do you evil,
When your fathers provoked me to anger,
Saith Jehovah *God* of hosts,
And I repented not;
15 So § have I again thought, in these days,
To do good unto Jerusalem,

‡ Hebr. peace, or, of peace. § I have returned I have thought.

curse on the produce of their ground, See Hagg. 1. 6, 9, 10, 11. We should read אינגו for אינגה.

—distress] Ezra iv. 1—4.

11. former days] When I was displeased with my people.

12. —the seed] We may render, For the seed-time shall be *a time* of peace. See Gen. viii. 22. Syr. reads בשלם, *in*, or *with*, *peace*; as Houbigant observes. *ὁ*. Ar. read אראה, *I will shew* peace. "*ὁ*. quasi legissent אודיע, sic enim ter vertunt διικνυμι." Secker.

13. —of Israel] Many of the ten tribes may be supposed to have returned from captivity in consequence of Cyrus's decree.

15. —again thought] *ὁ*. Ar. Syr. read ומחתי. But see Dan. ix. 25.

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And unto the house of Judah. Fear ye not.
16 These *are* the things which ye shall do:
Speak ye every man *the* truth to his neighbour:
‖ Determine *the* truth, and *the* judgment of peace,
in your gates.
17 Neither imagine in your heart
Every man evil against his neighbour:
And love not a * false oath,
For all these *are things*
Which I hate, saith Jehovah.
18 And the word of Jehovah *God* of hosts came unto
me, saying;
19 Thus saith Jehovah *God* of hosts:
The fast of the fourth *month*, and the fast of the
fifth *month*,
And the fast of the seventh *month*, and the fast of
the tenth *month*,
Shall be unto the house of Judah for joy and for
gladness,
And for chearful seasons.
But love ye the truth and peace.
20 Thus saith Jehovah *God* of hosts:

‖ Hebr. judge, * an oath of falsehood.

16. Determine—] Pronounce true, or righteous, judgment; and such as tends to produce peace among men, by deterring the litigious and punishing the evil doer. Syr. and three MSS. read ושלום: Determine truth, and judgment, and peace &c. See *v.* 19. But Ar. and *6*. MS. Pachom. omit אמת *the truth.*

"And determine the judgment of peace in your gates."

17. Neither—] The order in the Hebrew is,

And every man evil against his neighbour
Imagine not in your heart. See c vii. 10.

Mr. Lowth has an important remark on these two verses; that the promises made to the Jews after the captivity were conditional.

19. fourth *month*] In which Jerusalem was taken. Jer, lii. 6.

tenth *month*] In which the siege of Jerusalem was begun. Jer. lii. 4. For the two other months, see on c. vii. 3, 5.

But love] "Therefore love ye truth and peace." Blaney.

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*It shall* yet *come to pass* that [many] † people shall come,
And the inhabitants of many cities:
21 And the inhabitants of one *city* shall go
Unto another, saying;
Let us surely go to entreat the face of Jehovah,
And to seek Jehovah *God* of hosts:
I will go also.
22 And many ‡ people and mighty nations shall come
To seek Jehovah *God* of hosts in Jerusalem,
And to entreat the face of Jehovah.
23 Thus saith Jehovah *God* of hosts:
That in those days ten men shall take hold,
From among all the languages of the nations,
They shall even take hold of the skirt of him that is a Jew,
Saying; We will go with you:
For we have heard *that* God *is* with you.

† Hebr. peoples. ‡ peoples.

20. *It shall* yet—] Nine MSS. and three ed. read עוד: and Noldius agrees with the versions and Chald. in rendering עוד אשר *adhuc*. But if we read עד אשר *until*, we must supply at the beginning of the verse, *Do this*, until &c.

—many people] Many of the gentiles. *ó*. Ar. and one MS. add רבים *many*. See *v*. 22.

21. —to intreat the face] to supplicate the favour." Blaney. Idem ver. 22.

And to seek] "And to seek Jehovah *God* of hosts will I go also." Blaney.

23. —ten men] That is, many men. See on Micah v. 5.

—take hold of the skirt] See Isai. iii. 6; iv. 1; 1 Sam. xv. 27; Bishop Lowth's note on the first passage, and Harmer ii. 32. It is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.

—go with you] *ó*. Ar. Syr. read עמך *with thee*.

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CHAP. IX.

1 THE prophecy of the word of Jehovah:

1. The prophecy—] J. Mede, in his remarks on Matth. xxvii. 9, 10. Epist. xxxi, says: "It may seem the Evangelist would inform us that those latter chapters ascribed to Zachary (namely the 9, 10, 11, &c.) are indeed the prophecies of Jeremy; and that the Jews had not rightly attributed them. Certainly, if a man weigh the contents of some of them, they should in likelihood be of an elder date than the time of Zachary; namely, before the captivity: for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes [c. xi.] may seem to have somewhat much unsuitable with Zachary's time; as, a prophecy of the destruction of the temple, then when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time? There is no scripture saith they are Zachary's; but there is scripture saith they are Jeremy's, as this of the Evangelist. As for their being joined to the prophecies of Zachary, that proves no more they are his, than the like adjoining of Agur's proverbs to Solomon's proves they are therefore Solomon's; or that all the psalms are David's, because joined in one volume with David's Psalms." See more Epist. lxi, "As for the titles in the tops of every page, it matters not: it is a later device. The Jews wrote in rolls or volumes, and the title was but once. If ought were added to the roll, ob similitudinem argumenti, or for some other reason, it had a new title, as that of Agur; or perhaps none, but was ανωνυμον."——"It is certain that Jeremy's prophecies are digested in no order, but only as it seems they came to light in the scribe's hands. Hence sometimes all is ended with Zedekiah; then we are brought back to Jehoiakim, then to Zedekiah again &c. Whereby it seems they came not to light to be enrolled secundum ordinem temporis, nor all together, but as it happened in so distracted a time. And why might not some not be found till the return from captivity, and be approved by Zachary, and so put to his volume according to the time of their finding and approbation by him, and after that some other prophecies yet added of his?" See Wolf. cur. phil. Matth. xxvii. 8: Hammond on Hebr. viii. 9. Kidder. dem. Mess. part ii. c. iii. p. 75. 2d. ed. fol. Dr. Owen on the Septuagint Version: p. 57. Randolph's texts cited in the N. T. n. 28. Kidder's words are: "This is certain, that such things are contained in these chapters as agree well with the time of

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On the land of Hadrach, and on Damascus, § shall it rest:

§ Hebr. shall be the resting thereof.

Jeremiah, but by no means with that of Zechariah." He quotes c. ix. 5. x. 11. and he supposes that, c. xiv. 5, there is a reference to a recent fact.

In MS. 195, Bibl. Kenn. this chapter is divided from c. viii. by the breadth of one line: but between the preceding chapters there is not so great a distance.

In the English bibles, the chronological date to c. viii. is, Before Christ 518; but to c. ix, Before Christ cir. 587; which latter is the year in which Jerusalem was taken by the Babylonians. But, c. ii. 4, Zechariah is called נער *a young man.*

The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the last six chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; [see præl. Hebr. 282.] and they manifestly break the unity of the prophetical book.

I conclude from internal marks in c. ix, x, xi, that these three chapters were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. Israel is mentioned c. ix. 1. xi. 14: [But that this argument is inconclusive, see Mal. ii. 11.] Ephraim, c. ix. 10. 13. x. 7: and Assyria, c. x. 10, 11. Other remarks will be made in the notes. They seem to suit Hosea's age and manner. But whoever wrote them, their divine authority is established by the two quotations from them in the New Testament. C. ix. 9. xi. 12, 13.

The xiith xiiith and xivth chapters form a distinct prophecy, and were written after the death of Josiah; c. xii. 11; but whether before or after the captivity, and by what prophet, is uncertain. Though I incline to think that the author lived before the destruction of Jerusalem by the Babylonians. See on c. xiii. 2—6. They are twice quoted in the New Testament. C. xii. 10. xiii. 7.

—Hadrach] A name for the valley of Damascus. Boch. geogr. l. ii. c. vi. The name of a place near Damascus, according to some Jewish Rabbies. Calmet's comm.

—shall it rest] God's anger rests on those whom he punishes. Ezek. v. 13. xvi. 42. xxiv. 13. And his rod, or his arm,

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(For the eye of Jehovah *is over* man,

rests on his enemies. Ps. cxxv. 3. Isai. xxx. 32. The punctuation and rendering are suggested by Taylor: conc. voc. מן.

"The authority of Matt. xxvi. 9. is alledged in proof of the following chapters being the prophecies of Jeremiah. But is it not possible, nay is it not much more probable, that the word ιερεμιου may have been written by mistake, by some transcribers of Matthew's gospel, than that those of the Jewish church, who settled the canon of scripture, (of whom Zechariah himself is supposed to have been one) should have been so grossly ignorant of the right author of these chapters as to place them under a wrong name? It is certainly a more natural solution of the difficulty to admit an error in the prophets name in Matthew, than to suppose that prophecies of such noble import should be ascribed to a wrong author. But it is urged that many things are mentioned in these chapters which by no means correspond with the time in which the prophet Zechariah prophesied; as when events are foretold which had actually taken place. It may be questioned whether these prophecies which have been construed as having a reference to past transactions, may not terminate in others of a later period, and some perhaps which are yet to come. It is also urged, That these last chapters are not agreeable to the scope of Zechariah's commission. See c. xi. The first eight chapters are delivered in the 2d and 4th years of Darius; to the latter there is no date. Darius is supposed to have reigned thirty-six years; and the Jews have a tradition that the three prophets Haggai, Zechariah and Malachi, did not die before the last year of that king's reign. Admitting then that Zechariah prophesied again toward the close of his life, he may well be supposed to have published at this period what would not altogether have accorded with the period and purport of his first commission. And as there is good reason to believe this was the case; so we may very easy conclude that it is of him our Saviour spake, as slain between the temple and the altar. Matth. xxiii. 35. For he is mentioned as the son of Barachiah, and comes in at the close of that series of prophets who were put to death for the faithful discharge of their duty. That he was become obnoxious to his countrymen may be collected from chap. xi. 8.

"Lastly upon the same supposition the allowed difference of style and manner may be accounted for, not only as arising from the diversity of the subject, but from the different age of the author; who may well be thought to have written with more dignity in his advanced years, than when he was but a youth as

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And *over* all the tribes of Israel:)

he is said to be chap. ii. 4. Upon the whole, this conclusion may be drawn; that, setting aside the doubtful authority of St. Matthew's text, there is nothing else to be found sufficient to invalidate the title of Zechariah to the chapters in question.

"This chapter begins with announcing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It foretels the coming of the Messiah to Jerusalem, and the peace of his kingdom. The restoration of Israel and Judah is afterwards predicted, together with a series of glorious victories and great prosperity, which are set forth at large in this and the following chapter." Blaney.

—Damascus] "The prophecies against Damascus and the Philistines would better befit Jeremy's time, of their destruction by Nebuchadnezzar, than (if of Zachary's time) by Alexander. See the prophecy against Damascus Jer. xlix. 23; against the Philistines xlvii. 2, and Ezek. xxv. 15. For where do we find Damascus destroyed from Zachary's to our Saviour's time? For to come under the hands of new Masters, or suffer some direption or pillaging, doth not seem to satisfy the intent of the prophecy. And for the Philistines, though it be true that Alexander destroyed Gaza, (because it held out long against him, and he was wounded there,) yet it appears not that any such desolation befel Askelon whereby it should not be inhabited, or Ashdod; nor should they seem in Zachary's time to have so well recovered that *clades* by Nebuchadnezzar, as to be a subject ripe for a new prophecy to that purpose.

That of Tyre, *v.* 3, I doubt whether it so well befits her that had so lately been destroyed by Nebuchadnezzar: Sure not so well as it would the time of Jeremy. See Ezekiel's prophecies thereabout. C. xxvi, xxvii, xxviii." J. Mede Epist. lxi.

Damascus was betrayed by a Persian governor into the hands of Parmenio, one of Alexander's generals: but, it seems, without bloodshed. Prideaux. P. i. Anno 333. Curt. iii. c. 13. Arrian l. ii. 15.

Nor could Zechariah prophesy of the Syrian conquests by Pharaoh Necho or Nebuchadnezzar: because in the second year of Darius Hystaspis he is called a youth: [see c. i. 7. ii. 4:] that is, according to Blair, 42 years after the death of Nebuchadnezzar; and probably 50 after his invasion of Syria.

—*is over* man] Houbigant supplies עַל before אָדָם. Or ב may be supplied, or perhaps understood; as the preposition very often is. Thus the sense is agreeable to the ancient versi-

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2 And also *on* Hamath, *which* bordereth thereby;
*On* Tyre, and *on* Sidon, though she be very wise.

ons, and Chald. where we find, "For the Lord seeth men &c." "For the sons of man are manifest to the Lord, &c." "Or for the eye over man &c. belongs to the Lord. So *ó.* Ch. Syr." "עין אדם oculus hominem respiciens. Casus secundus apud Hebræos sæpe objectum denotat. Matth. x. 1. Act. iv. 3. Gal. iii. 22. Bahrdt in Joelem iii. 19."

"When towards Jehovah *shall be* the eyes of men,
And of all the tribes of Israel. I cannot conceive how these words can be made to signify, "the eyes of Jehovah over man," as represented by Houbigant, and the ancient versions. The order of the words leads plainly to our present English translation. And this implies that a time would come, when men, and the tribes of Israel in particular, should turn their eyes toward Jehovah, either in hope of deriving some blessings from him, or in gratitude for favours received." Blaney.

2 —*on* Hamath] *ó.* have ν Ημαθ, ed. Vat. probably supplying the preposition from the *exigentia loci.* I suppose that Hamath, on the river Orontes, is meant.

—*which* bordereth] "Or, which borders. Michaelis." Secker. "And Hamath also shall be bordered by the enemy." "That is the enemy shall come and possess himself of her coasts. This sense, which corresponds with what is said of the two Syrian kingdoms, on which the burden should rest, is produced by simply reading בחצר for בה צר, The Hebrew חצר is used for a foreign invader, chap. viii. 10, and the proposed combination will obviate many difficulties which follow the present reading of the text. It is easy to see how צר came to be detached, and considered as meant for Tyre; Tyre and Sidon being frequently named together in scripture. But Sidon is referred to singly in the following context as will appear from the version." Blaney.

And Sidon] "Sidon was the capital of Phænicia, and mother of Tyre. Hence Tyre is called the daughter of Sidon. Is. xxiii. 12." Blaney.

"And Sidon, though she be very wise.
"And hath built Tyre a fortress for herself.
"And hath heaped up silver as dust.

—very wise] See Ezek. xxviii. 3, 4, 5. *Acutissimem gentem* Pœnos dixisse convenit, Imbecilliorem agrum, quam agricolam, esse debere. Columella.



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3 Though Tyre hath built her a fortress,
And hath heaped up silver as dust,
And fine gold as the mire of the streets;
4 Behold, Jehovah will ‖ cast her out,
And will smite her strength in the sea,
And she shall be devoured by fire.
5 Ashkelon shall see *it*, and shall fear;
Gaza *shall* also *see it*, and shall be greatly pained:
And Ekron *shall be pained*, because her expectation is put to shame:
And the king shall perish from Gaza;

‖ Or, dispossess her.

3. —Tyre] We have a paronomasia in צור and מצור.

—fine gold] Gold *cut* into ingots, or into coins: from חרץ *concidere*.

4. —strength in the sea] See Ezek. xxvi. 17. "The Sidonians (according to Diordorus Siculus) on the approach of an army sent against them by Ochus King of Persia, first of all destroyed their shipping at sea; and then retiring within the walls of the city, when they found they could hold out no longer, set fire to their houses, and burnt themselves and their effects together. Thus their power in the sea was effectually smitten; and this last act of desperation completely verified the remaining part of the prophecy. No wonder if their neighbours, the Philistines, were struck with consternation at seeing the fate of those on whose assistance they depended."

5. —see—fear] The words in the original have a similar sound: תרא, ותירא. "Rather, and tremble greatly, or, be greatly afraid. For so the word signifies 1 Chron. xvi. 30 Ps. ii. 11. xcvii. 4. cix. 8. Jer. v. 22: and elsewhere to be in pain as of childbirth. But I know not that it is used of grief: and understanding it of fear suits best with what precedes." Secker.

—put to shame] *Confusa est spes ejus.* V. I propose הובש in Hophal; though the verb does not occur in that form. Perhaps איש, or אחד, may be understood: "because *one* hath put to shame her expectation;" which form is often rendered passively. See on Jon. iii. 7. See parallel prophecies, Amos i. 6, 7, 8: Zeph. ii. 4, 7: Jer. xlvii. "or, it shall be ashamed of its expectation." Secker.

It is true that Alexander the Great took Sidon, Tyre, and Gaza. Jos. Ant. xi. viii. 3. But see, on Amos i. 8, that the prophecy was fulfilled by Nebuchadnezzar.

—the king] By the title of king any chief ruler may be de-

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And Ashkelon shall not be inhabited:
6 And * strangers shall dwell in Ashdod;

* Hebr. a stranger.

signed; so that the plain purport of the passage is, that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza having suffered severely upon being taken by Alexander the Great, was at length totally destroyed by Alexander Jannæus, one of the Asmonean Kings of Judea; so that we find it spoken of Acts, viii. 26. by the name of Gaza the which is desert.

—inhabited] Read תושב, in Niphal.

6. —strangers] A strange and spurious race; a despicable race; born of harlots. The root is זור, and ממזור may literally signify *ab alieno*. The word imports *nothus*, Deut. xxiii. 2; because זרה, *the strange woman*, (the woman of a different country from the Israelites, whose law restrained their women from impurity,) is used for a harlot: Prov. v. 3. &c. But here *ó*. Ar. Syr. J. H. Michaelis, and Houbigant translate simply *stranger*. "ממזר This word is translated in the English version 'a bastard.' But ממזר does not imply an illigitimate offspring, but simply one of foreign extraction; For מזור Ps. lxix. 8. means only one of another family or kindred. And ממזר is one descended from מזר, so that when it is said ממזר 'shall dwell in Ashdod" it is meant, that the city shall be peopled with strangers, not descended from its present possessors.

"The word occurs only in this place and Deut. xxiii. 2. In the latter we find persons of certain descriptions excluded from entering into קהל יהוה the congregation of the Lord, which there is reason to believe was a public congregation, convened for the purpose of conducting the national business. The first excluded were eunuchs, persons incapable of having posterity, and who could not have any permanent interest in the state. Next follow those to whom the name ממזר belongs, and these were excluded to the tenth generation. But if the law had meant a *bastard*, one born out of lawful wedlock, the whole tribe of Judah would have been at this time excluded, being all with Nahshon their prince, the head of their אלפים, descended in the fifth, or at farthest the sixth generation, from not only the illegitimate, but the incestuous commerce of Judah and Tamar his daughter in-law. But this could not then be the meaning of the law; and the ממזר can only be understood of an *alien* or *foreigner*. The reason of the law is obvious, that it would not be safe to admit such persons to all the privileges of natural-born citizens, and especially to a seat in the public councils."

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And I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth,
And his abominations from between his teeth:
And he also shall be left for our God,
And shall be as a Ruler in Judah: and Ekron
*shall be* as a Jebusite,

7. —his blood] The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood. "At what time, or from whence, a new colony was brought to dwell in Ashdod, we are not informed. But some years after Azotus, or Ashdod, is enumerated by Josephus among the cities of the Phœnicians, which were under the dominion of the Jews; and it is well known that they exacted from all under their authority, a conformity in a certain degree to their religious rites and ceremonies. This will explain what is meant by taking his blood &c. The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law."

—as a Ruler] Shall be regarded and honoured, "a citizen. Blaney who observes that if גמור be a *stranger*, one who on account of his descent, was excluded from the congregation of the Lord, or to use St. Pauls expression απηλοτριωμενοι της πολιτειας Ισραηλ. Eph. ii. 12. אלף ביהודה will on the contrary signify one, who being a true Israelite by descent or adoption, stood in the foremost rank of citizens, and was entitled to the highest privileges, civil and religious, in the Jewish commonwealth. Hence I conceive the princes of the tribes are styled ראשי אלפי ישראל Numb. i. 16. And אלפי ביהודה Mic. v. 1. may be rendered as it is Math. ii. 6. εν τοις ηγεμοσιν Ιυδα, because אלפים, and they only, being privileged to assist and vote in the public assemblies, had an actual share in the government. See also chap. xii. 5. 6. where also I have used the term *citizens*, as best answering the Hebrew אלפים. Here then it is foretold, that the stranger, גמור who should come to dwell in Ashdod, would become a convert to the 'true God,' and כאלף יחודה, entitled to all the same privileges in that city as a prime citizen enjoyed in Judah. And it may be observed that these terms seem exactly to correspond with those used by St. Paul. Eph. ii. 19." Blaney.

—as a Jebusite] An inhabitant of Jerusalem. Judges i. 21. That many of the Philistines Became proselytes to Judaism, and particularly the cities of Gaza and Ashdod, see Jos. Ant. xiii. xv. 4. "What this means may be collected from what is said before of the stranger being in Ashdod on the same footing

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8 And I will encamp about mine House *with* an army,
so that none shall pass through, or return;
Neither shall the oppressor pass through them
any more.
For now have I seen with mine eyes.
9 Exult greatly, O daughter of Sion;
Shout, O daughter of Jerusalem:
Behold, thy king cometh unto thee:
He is righteous, and a Saviour:
Humble, and sitting on an ass,
Even on a colt the foal of asses.

as a privileged citizen in Judah. On the contrary the Ekronite, or natural born Philistine, should rank in Ashdod, as a Jebusite did in Judah; that is, should no longer enjoy the rights of citizenship, but be reduced to the condition of an alien, one sojourning in it." Blaney.

8. —*with* an army] See מצבה 1 Sam. xiv. 12. Ib. xiii. 23, the word מצב is rendered in the margin of our bibles *standing camp*.

—none shall pass through] See the phrase c. vii. 14. I will exclude all hostile approach to the city in which my Temple is placed. See a parallel passage Zech. ii. 5; and the note there.

—seen with mine eyes] See *v.* 1. Mine eye has pervaded future events; and I have thus determined.

9. —king] This appellation does not belong to Zerubbabel, who is called פחת *Governor*. But the prophet, after having foretold in *v.* 8, some of the blessings which God had in store for Jerusalem, passes on to that most eminent instance of God's goodness, the sending of the Messiah.

—a Saviour] So the ancient versions and paraphrase. If we read משע, [i. e. מושיע] this word differs very little from the ducts of the letters in נושע. Grotius and Houbigant propose ויושע.

Humble] If עני has not this sense, we may read ענו.

—the foal of asses] Aquila and ed. E in Montfaucon have υιω σταδων, and υιον ονων. V. Syr. Chald. read אתנן, in the singular. *ó*. translate πωλον υιον. "אתנות. Forte ortum est ות ex וח sequenti. Et haud scio an pro יון legendum sit ען." Secker.

As horses are used in war, Christ may be supposed by this action to have shewn the humble and peaceable nature of his kingdom.

This prophecy is referred to Matth. xxi. 5; in which passage part of Isai. lxii. 11, is supposed to be interwoven: "Tell ye the

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10 And I will cut off the chariot from Ephraim,
And the horse from Jerusalem;
And the battle-bow shall be cut off:
And he shall speak peace unto the nations:
And his dominion *shall be* from sea to sea,
And from the river to the uttermost parts of the land.
11 *As for* thee also, by the blood of thy covenant,

daughter of Sion." It is also referred to John xii. 15: where, says Dr. Randolph, the evangelist either followed some other translation, or chose to express in short the sense, but not the words of the prophet.

10. —I will cut off] 6. Ar. Syr. read והכרת, And he shall cut off; which better suits the rest of the verse. But see *v.* 12, 13.

Ephraim and Judah shall not engage in war, to spread the Messiah's kingdom: but their spiritual King shall peaceably convert Gentiles, and shall extend his dominion every where.

11. —by the blood of thy covenant] By the covenant which I have made with thee, to be merciful to my people. The words allude to the Jewish custom of ratifying covenants by the blood of victims. Blaney here supposes a new prophecy to commence. "It is but reasonable to presume, that as the prediction follows that of the Messiah's coming, the accomplishment was meant to take in the same order of succession. But since the time of our Saviour's appearance nothing has happened to the Jewish nation in any degree answerable to what is here predicted; no return from captivity, no victories, no successes, but an uninterrupted series of misfortunes and calamities. There is however good ground to expect from the writings of other prophets, as well as that before us, that the time will come when "all Israel shall be saved," as well as Judah, and hereafter be brought back to dwell in their own land in the full enjoyment of the like national prosperity." He renders,

"Even as when thou wast in the blood of thy covenant
"I sent forth thy prisoners out of the pit
"Wherein was no water:
"Return ye to the stronghold, O prisioners of hope, at this day also;
"Precious gifts will I again bestow on thee."

"That is, when thou wast yet wet with the blood that was sprinkled on thee, in confirmation of the covenant which God made with thee."

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I have sent forth thy prisoners from the pit
Wherein *was* no water.
12 Return ye to the fortress, O prisoners of hope:
Even this day do I declare *it*,
I will restore double *blessings* unto thee.
13 For I have bent Judah for myself;
I have filled the bow *with* Ephraim:
And I will raise up thy sons, O Sion,
Against thy sons, O † Greece:
And I will make thee as the sword of a mighty man.
14 And Jehovah shall be seen over them,
And his arrow shall go forth as the lightning:
And the Lord Jehovah shall blow the trumpet,

† Hebr. Javan.

I have sent forth] V. *ö.* Ar. Syr. read אתה and שלחת. One MS. has אתה. "Thou also——hast sent forth &c." But see *v.* 12, 13.

—the pit] Deep dry pits, says Capellus, were frequently prisons in the east. The restoration from the Babylonish captivity, and the great future restoration, may be both foretold in this passage. "Anciently in great houses, and particularly in the east, deep dry pits called dungeons, were appropriated to the confinement of prisoners. Into one of this kind Jeremiah was cast. Jer. xxxviii. 6. Here I presume, the land of Egypt is metaphorically intended, in which the children of Israel were detained as in a pit, until God delivered them out of it, and entered into covenant with them. To this deliverance he compares that which was destined for them in future." Blaney.

12. —to the fortress] To Jerusalem, rebuilt and fortified: or, to the new Jerusalem, after the dispersion by the Romans. See Rev. xxi. 12.

—O prisoners of hope] A beautiful address: as God, when he doomed his people to banishment, by no means totally rejected them.

13. bent Judah] A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.

—O Greece] Alexander the great is described as king of Javan or Greece: Dan. viii. 21. And that the Barbarians called all the Greeks Ιαονες, see Boch. Geogr. L. iii. c. iii.

"I will animate the Jews against the troops of Antiochus, who was of Macedonian descent." Grot. It is true that Judas

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And shall go forth with whirlwinds of the south.
15 Jehovah *God* of hosts shall defend them;
And they shall devour, and shall subdue *with* sling-stones;
And they shall drink, and shall shout as *with* wine;
And they shall be filled as a bowl, as the corners of the altar.
16 And Jehovah their God shall save them;
In that day *shall he save* his people as sheep:
For ‡ crowned trophies shall be set up on their land.

‡ Hebr. stones of a crown.

Maccabeus gained some advantages over the Syrians. But the language of this prophecy seems too strong for these events; and may remain to be fulfilled against the present possessors of the countries called Javan; which were Greece, Macedonia, and part of Asia Minor.

14. — of the south] The word is used for the south wind, Ps. lxxviii. 26. With violent tempests; according to the nature of the south-wind in the east. See Job xxxvii. 9. Isai. xxi. 1. The images in this *v.* are very sublime.

15. —they shall devour] Houbigant conjectures וְהָלְכוּ *And they shall go* But the word is used figuratively for destroying.

—they shall drink] They shall plentifully shed the blood of their enemies; and, as it were, drench themselves with it. These metaphors are taken from beasts of prey. See Numb. xxiii. 24.

—and shall shout] Twenty-one MSS. and four ed. read וְהָמוּ. *ó.* MS. V. read וְשָׁתוּם, *And they shall drink them up as wine.* But MS. A. has το αιμα αυτων, דָּמָם. *And they shall drink their blood as wine.* Houbigant proposes חֹדֶם *blood;* or דָּמָם *their blood,* as *ó.* MS. A.

—as a bowl] Used in sacrifice, to contain the blood sprinkled on the altar.

—corners] At the base of the Altar, where the blood was poured out. Lev. iv. 25.

16. —shall save them] MS. 30 reads וְהוֹשִׁיעַ, and in another MS. the ם is on a rasure. Perhaps the word was written וְהוֹשִׁיעָה, as it sometimes is; and the ה might easily pass into ם. According to this reading we may translate:

And Jehovah their God shall save,
In that day, his people as sheep.

" *As the flock of his people.* So Vulg. But *ó.* Syr. *even* his people as a flock." Secker.

—crowned trophies] " Victoriæ monumenta, lapides corona

17 For how great is their prosperity, and how great
is their comeliness!
The § harvest gladdeneth the young men, and the
‖ vintage the maidens.

CHAP. X.

1 ASK ye of Jehovah rain in the time of the latter rain:
Jehovah will make *ready* the * lightning,
And will give you † abundance of rain,

§ Hebr. corn. ‖ choice wine, * lightnings. † rain of showers.

redimiti." Houbigant, after Capellus. "Consecrated stones." Blaney. "The notion of stones crowned with garlands is unauthorized by scripture at least. But single stones, or heaps of stones, set up by way of memorial, are frequently spoken of; and these might well be called אבני נזר as being *separated, set apart*, or *consecrated* to a particular use. Gen. xxviii. 18. Josh. iv. 5. 20. Accordingly ὁ. Syr. V. Ar. render here λιθοι αγιοι. *lapides sancti*." Blaney.

17. —their prosperity) I refer the affixes to עם *people* in the foregoing verse. Perhaps we may render "the prosperity bestowed by him" as—Vulnere tardus Ulyssi.

—gladdeneth] *Lætificat.* Cast. lex. But for this rendering I do not find sufficient authority. נוב, Prov. x. 31, is used metaphorically for *uttering* wisdom: and hence a question may arise whether the word in Pihel can mean *loqui facit*, vel, *exhilarat.* The margin of the English version has, *shall make to speak.* נוב is also used in the sense of *abounding*, Ps. lxii. 10: and therefore we may possibly render, "The corn aboundeth for the young men [to gather it;] and the choice wine for the maidens [to prepare it.]" See ὁ. Micah vii. 1 עללות signifies *racemantes fœminæ.* Victory is promised in the preceding verse; and fruitful seasons in this.

CHAP. X.

1. Ask ye of Jehovah rain—] The promise of future plenty suggests mention of the means by which it might then be procured; supplication to Jehovah and not to idols.

—give you] So Syr. five MSS. and a sixth at present; and Talm. Hierosol.

abundance of rain] גשם *Pluvia fortior.* Cast lex. and the word in Arab. signifies *gravitas ponderis ac oneris.*



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*Even* to every man the herb in the field.
2 For the images have spoken vanity;
And the diviners have seen a lie,
And have told false ‡ dreams; they have comforted in vain.
Therefore have they gone away, as a flock;
They have been afflicted, because *there was* no shepherd.
3 Against the shepherds mine anger hath been kindled,
And I will § punish the ‖ chief ones.
But Jehovah *God* of hosts will visit
His flock, the house of Judah;
And will make them as his * goodly horse in war.
4 From him *shall be* the corner-stone, from him the nail,

‡ Hebr. dreams of falsehood. § visit upon. ‖ he-goats. * the horse of his glory.

2. —the images] This does not agree to the times after the captivity, when the Jews were no longer idolatrous.

—as a flock] Which changes its pasture in the wide places of the desert.

—no shepherd] No King, or Ruler, over them.

The Babylonish captivity seems to be foretold. A determined future event is frequently spoken of by the prophets as past.

3. —the shepherds] The word is beautifully taken up from the preceding clause.

—chief ones] See Isai. xiv. 9. and Chald. has a word equivalent to *principes*.

—will visit] With mercy. The original word should be pointed as a participle. So Syr. and *ō*. MS. A. have επισκεπτεται, and MS. V. επισκεψεται: either of which is a translation of פוקד, *visitans est, vel, erit*.

4. From him] Judah.

—the corner-stone] See Judges xx. 2. 1 Sam. xiv. 38. Isai. xix. 13: where Bishop Lowth renders פנות *chief pillars*, and Chald. has a word denoting *principes*.

—the nail] That these were not only of general and necessary use in the eastern houses, but even ornamental and strengthening, and from the first building of the walls wrought into them, see Bishop Lowth on Isai. xxii. 23, and Harmer i.

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From him the battle bow:
From him shall go forth every ruler together.
5 And they shall be as men who tread down
The mire of the streets, in war.
And they shall fight, for Jehovah *shall be* with them:
And the riders on horses shall be confounded.
6 And I will strengthen the house of Judah,
And the house of Joseph will I save:
And I will bring them back, for I have loved them;
And they shall be as though I had removed them
afar off:
For I am Jehovah their God, and I will hear them.
7 And Ephraim shall be as a mighty man;
And their heart shall rejoice, as through wine:
And their sons shall see *it*, and shall rejoice;
Their heart shall exult in Jehovah.

191: where Ezek. xv. 3. Ezra ix. 8. and Ecclus. xiv. 24. are quoted. It is also probable that the "hooked wooden pins which kept tents firm and steady," and "the hooks on the pillars of tents, on which the Arabs hang their clothes, baskets, saddles, and accoutrements of war, and on which Holofernes hung his faulchion, Judith xiii. 6." may be alluded to. See Shaw's travels 4to. 221. fol. 287. "Clavorum geminus usus; vel ut supellectilia, quæ ad ornatum vel usum domus parata sunt, ab iis suspendantur; vel ut tabulis, asseribus, trabibus compingendis inserviant." Vitring. in Isai. xxii. 23.

—the battle-bow] Both soldier and commander.

—every ruler together] The word נוגש is also used in a good sense, Isai. lx. 17. Judah shall furnish both civil and military governors. After the captivity, Judah again became a well regulated state. "Oppressor. See Michaelis." Secker.

5. —the riders on horses] The descendants of the Macedonians, who opposed the Maccabees. Grot. Houbigant.

6. —bring them back] We may read והשיבותים with V. Syr. Chald. See *v.* 10. Many MSS. and four ed. read והושבתים *And I will settle them.*

—I have loved them] I have adopted them as my people.

7. —shall be] Two MSS. and one ed. read והיה. But Ephraim, as a noun of multitude, may be used plurally. "And they shall be as the mighty men of Ephraim. *ó.* Ch. Syr." Secker.

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8 I will hiss for them, and will gather them; for I have redeemed them:
And they shall multiply, *even* as they have multiplied.
9 For I will sow them among the people; and they shall remember me in far countries:
And they shall preserve their children, and shall return.
10 And I will bring them back from the land of Egypt, and from Assyria will I assemble them:
And I will bring them back into the land of Gilead and of Lebanon;
And there shall not be found sufficient *place* for them.
11 And he shall pass through the sea, *with* distress *unto it*,
And shall smite the waves in the sea:
And all the depths of the River shall be dried up:
And the pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart.

8. —hiss for them] Or, hist them: make a signal for them by an inarticulate sound. See Bishop Lowth on Isai. v. 26. And see Isai. vii. 18.

9. —preserve] The Hebrew verb in Pihel signifies *to save alive*. See ó. Ar. Syr. "*Live with*; or, bring up." Secker.

10. —Assyria] Whither the ten tribes were led into captivity; many of whom returned in consequence of Cyrus's decree.

—sufficient] See מצא Numb. xi. 22. Josh. xvii. 16. Judg. xxi. 14.

11. —*with* distress] "F. pro צרה legendum מצרים ut Isai. xi. 15: vel saltem pro Genitivis habendi צרת et גלים." Secker. "And some shall pass over the sea to Tyre." Blaney.

—the River] Nile. God will restore his people in a manner resembling the miraculous passage of the Red Sea and of the river Jordan.

—the pride of Assyria] Hence we are led to think that the Assyrian empire subsisted when this prophecy was uttered.

—of Egypt] "Nulla versio legit ממצרים, ut מיהודה Gen. xlix. 10. Et reperitur סר sine termino a quo vel ad quem 1 Sam. xv. 32." Secker.

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12 And I will strengthen them through Jehovah [their God;]
And in his name shall they walk, saith Jehovah.

CHAP. XI.

1 OPEN thy doors O Lebanon,

12. —[their God] *ό.* Ar. supply אלהיהם, which the hemistich seems to want.

—shall they walk[ *ό.* Ar. and one MS. read יתהללו *shall they glory.*

CHAP. XI.

1. "That which moveth me more than the rest is in c. 11, which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity on them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zachary's time, (when the city yet, for a great part, lay in her ruins, and the temple had not yet recovered her's,) nor agreeable to the scope of Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity to build their temple and to instaurate their commonwealth. Was this a fit time to foretel the destruction of both, while they were but yet a building? and by Zachary too, who was to encourage them? would this not better befit the desolation by Nebuchadnezzar?" J. Mede. Epist. lxi. "This chapter contains a prophecy of a very different cast to the foregoing. The people would not always behave as they ought, and therefore would not always be prosperous. Before their final glorious restoration, an event of a most calamitous nature was doomed to take place, the destruction of the city and temple of Jerusalem, which is plainly foretold, and ascribed to its proper cause, punishment for notorious wickedness. The flock were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their own ambitious views. The prophet by God's command assumes for a while the direction of them, therein becoming a type of Christ the good shepherd; but is soon obliged to resign his charge, with mutual dissatisfaction on both sides. He receives thirty pieces of silver as the reward for his services, and casts them by divine direction to the potter. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or

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That the fire may devour thy cedars.
2 Howl, O fir-tree, because the cedar is fallen;
For that the goodly ones are destroyed.
Howl, O ye oaks of Bashan;
Because the fenced wood is felled.
3 *There is* a voice of *the* howling of the shepherds,
Because their goodliness is destroyed:
*There is* a voice of *the* roaring of young lions,
Because the pride of Jordan is destroyed.
4 Thus saith Jehovah my God:
Feed thou the flock of slaughter;
5 Whose possessors slay them, and hold not themselves guilty;
And those who sell them say, Blessed be Jehovah, for I am rich:

seeking only to oppress it, at once ruin the flock, and bring destruction on themselves." Blaney.

2. —the goodly ones] Trees. The original word is applied to cedars and vines. Ezek. xvii. 8, 23. Under these images the fall of mighty men, and the subversion of the Jewish polity, are represented. "*Forest of the vintage:* or, defended forests." Secker.

3. —the pride of Jordan] The woods on its banks, the receptacles of lions. Jer. xlix. 19. "translated swelling of. Michaelis understands the lofty banks." Secker.

These three verses may be applied to the taking of Jerusalem by the Babylonians. "These three first verses can relate only to the destruction of the city and temple by the Romans, and such was the application made by Rabbi Johanan, when the doors of the temple opened of their own accord before the temple was burnt, which circumstance is attested by Josephus. And the same Rabbi cites this place as the prophecy of Zechariah." Blaney.

4. Feed thou—] This is an address to the prophet, who was to instruct and admonish a people over whom destruction impended.

5. —possessors] Their governors and false prophets; who expose them to the sword of their enemies by encouraging them in idolatry, the guilt of which they know not.

—slay them] Twenty-five MSS. and two ed. read יהרגן.

—sell them] Those who in effect sell them to their conquer-

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And their shepherds spare them not.
6 For I will no longer spare
The inhabitants of the land, saith Jehovah:
But, behold, I will deliver men,
Every one into the hand of his fellow, and into the hand of his king:
And they shall crush the land to pieces;
And I will not deliver out of their hand.
7 So I fed the flock of slaughter, because of the * poor of the flock. And I took unto me two crooks: the one I called Beauty, and the other I called
8 Bands: and I fed the flock. And I cut off three

* Or, afflicted.

ors, regard nothing but their own immediate advantage; and bless Jehovah with whose worship they mix that of idols, for their shortlived prosperity.

—say] Read יאמרו with the versions and Chald.

And their shepherds—] Eight MSS. and three ed. read with the feminine affix, הן. The word may denote kings, prophets, and priests.

—spare them not] Read with the versions and Chald. יחמלו.

6, For—] I call them the flock of slaughter: For &c.

—saith Jehovah] *ô.* MS. A. add παντοκρατωρ: and therefore read יהוה צבאות: "Jehovah *God* of hosts."

—deliver] "παραδιδωμι *ô.* Syr. Vulg. Ch. Recte. Vid. 2 Sam. iii. 8." Secker.

—of his fellow—of his king] These seem to be the times described Hosea iv. 2. vi. 9. vii. 1, 5. viii. 4.

7. I fed] Here the prophet speaks in his own person. I obeyed the command of Jehovah, given *v.* 4.

—because of] Houbigant proposes to read להכין *to establish*, for לכן. One MS. reads originally למען "Because of the poor, or the afflicted, of the flock:" which reading agrees with Syr.

—two crooks] I assumed the appearance of a shepherd in the eyes of the people.

—Beauty] Eight MSS. and four ed. read נועם *beauty, pleasantness*, or *delight*. This was to denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.

—Bands] To signify the union which ought to have subsisted between Judah and Israel. See *v.* 14.

8. And I cut off] Twenty-one MSS. and three ed. read

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shepherds in one month; and my soul was grieved
9 at them; and their soul also loathed me. Then I said, I will not feed you: that which dieth, let it die; and that which is cut off, let it be cut off: and let those *sheep*, which remain, eat every one the flesh of her fellow.
10 And I took my crook, *even* Beauty, and cut it asunder, to break my covenant which I had made

† Hebr. peoples.

ואכחיד. The prophet may be said to do what God did; either in the punishment of certain false prophets, which I suppose to be the preferable sense, or of certain wicked governors. See Hos. vii. 7. 2 Kings xv. xxiii. 34, &c. Secker proposes to point שלשת as if it signified a third part: and refers to c. xiii. 7, 8, 9: Rev. viii. 7—12: ix. 15—18. xii. 4.

—three shepherds] "This is conformable to most of the ancient versions, but it is encumbered with insuperable difficulties. The translation I have given ('And I set aside the authority of the shepherds') rests on a supposition that שלשת has no relation to the numeral שלש, but is to be derived from שליש, a captain, one possessed of a degree of power over others; and has the abstract signification of *power* and *authority*. כחד signifies to hide or conceal; and may denote a withdrawing or setting aside what a person was before possessed of. Let us now see what happened to him of whom Zechariah is evidently set forth as the type. Our Saviour's teaching was in style so far superior to that of the professed guides of his day, that stung with jealousy they exclaimed, Joh. xii. 19: Even so it may be presumed the instructions of the prophet gained so far upon the minds of the people, as to deprive the corrupt and selfish teachers of their usual power and influence. See *v.* 9. כחד is used for missing." Blaney.

—my soul] That is, *I*: and *their soul* is equivalent to *they*.

—at them] At the sheep of slaughter.

—loathed] בחל has this sense in the Syriac.

9. —which dieth] A natural death.

—which is cut off] By violence.

—eat—the flesh] Become a prey to famine.

10. —covenant &c.] "Some make כל עמים to be all the tribes of the Jews: but these two words are never used of them, but the gentiles are opposed to them by these words. See Michaelis. And this surely should have been the last thing done, not the

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11 with all the † people. And it was broken in that
day: and thus the poor of the flock, who observed
me, knew that this was the word of Jehovah.
12 Then I said unto them, If it be good in your eyes,
give *me* my price; but if not, forbear. So they
13 weighed *me* my price, thirty *pieces* of silver. And
Jehovah said unto me, Cast it unto the potter: a
goodly ‡ price at which I have been prized by them.

† Hebr. peoples. ‡ a magnificence of price.

first. Others; covenant with other nations not to destroy them. See Hos. ii. 18. Job. v. 23. Ezek. xxxiv. 25. Michaelis." Secker.

—with all the people] If the heathen nations are meant, the sense may be, that God broke his covenant with them; which originally was to this effect, that they should not subdue and lead captive his people. Deut. xxviii. 7. If עמים refers to the people of Judah and Israel, as Joel ii. 6. 1 Kings xxii. 28, the prophet may be understood as declaring by this act that his covenant of feeding the flock was broken.

11. —knew] The manner of instructing by action being agreeable to that of the ancient prophets.

12. —give *me* my price] Rate my labours as a true shepherd. And they rated it contemptuously; thirty pieces of silver being the price of a slave. Ex. xxi. 32. "שכר never signifies the price of any person or corporeal thing sold, or a consideration given for delivering up or taking away the life of any one; but merely a reward for service done: it is μισθος not τιμη, which last word is usually מחיר: and I believe the two Greek words are never confounded in Old or N. T. And when a suffix is added to שכר, it signifies usually the person to whom the consideration is paid, once at least the person by whom, but never for whom a consideration is paid to another. And plainly here the person's שכר was paid to himself, and should be translated, my wages, τον μισθον μου as ō. have rightly translated it." Secker.

13. —I have been prized] Jehovah calls the price of his prophet his own price: and commands that it should not be accepted, but given to another: and to the potter, to foreshadow the transaction related Matth. xxvii. 7.

It must be observed that earthen vessels were useful in the temple, to receive the oil and wine brought there. See Deut. xii. 17: xviii. 4: and the note on c. xiv. 20. We may there-



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Then I took the thirty *pieces* of silver; and cast §

§ Hebr. it.

fore suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commanded that the degrading price should be cast. "השליכו. This word is commonly used in contempt. See Michaelis. Potter's vessels were proverbial things of small price. See Lam. iv. 2. Throwing the money to him therefore was throwing it to one of a mean trade, as suiting him better than the person it was given to. It is not hinted that it was to purchase any of his vessels: if it was, it might mean the price was more proper for them; or might imply that the people should be broken in pieces, like such vessels.

"אדר is only here and in a very obscure place Mic. ii. 8. And יקר is not the price of any thing, but the preciousness of a valuable thing; and יקר, the verb, is not to value or apprize, but to be precious or valuable. So that strictly it would be, the magnificence of the preciousness with which I was held precious. But who is I? Is it God speaking to the prophet, or the Messias whom he personates? Or is the sentence partly direct, partly oblique, as in some other places? Or should it be translated, God spoke to me to cast it &c. In each of the latter cases it will be the prophet as Messiah." Secker.

—by them] "Sic Syr. Vulg. A. Non video מעל hoc notare. Melius conveniret cum usu verbi יקר, בעיניהם; quod exhibet Ch." Secker.

—I took the thirty pieces of silver] "There can be no doubt but this is the passage referred to Matth. xxvii. 9. A question arises how the transaction related by the evangelist can be considered as a fulfilment of what was spoken by the prophet. On comparing one with the other various difficulties arise not easy to be solved. In one thirty pieces of silver were given as wages for service; in the other they were paid as the price of a man's blood; in the one they were thrown with contempt to the potter, in the other they were cast down in the temple in a fit of remorse, and taken up by others who employed them in the purchase of the potter's field. It is said the quotation is not just

And I took the thirty pieces of silver. Zech.
And they (or I) took &c. Matth.

ελαβον may be either *I took* or *they took*.

Goodly the price I was valued by them. Zech.
The price of him that was valued (whom they valued) by the children of Israel. Matth.

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them *in* the House of Jehovah, unto the potter.

The words ον ετιμησαντο, "whom they valued" carry all the appearance of an interpolation; they serve only to obscure the text, and none of the ancient versions notice them at all. But the greatest difference is in the next clause.

And I cast (ואשליך) them into the house of Jehovah to the potter. Zech.

And they gave them for the potter's field, as the Lord appointed me. Matth.

Widely as these seem to differ, they may be made to agree by the aid of corrections founded on the authority of various readings.

For first, in the text in Matthew one MS. for εδωκαν reads εβαλον, and some versions read εδωκα. Dr. Randolph observes that εδωκα is the most probable reading in regard of what follows Καθα συνεταξε μοι Κυριος. Secondly for אל היוצר one MS. of the first authority reads אל בית היוצר. But בית is in one instance rendered by the ὁ. a field, Ruth ii. 17. and possibly may have been so here. Lastly, for בית יהוה one MS. בבית יהוה and another בבי. It is not improbable that the original reading might in Zechariah be כפי יהוה *secundum mandatum* Jehovæ, which would correspond with Matthew. No emendation into which conjecture is admitted can be less liable to objection than this." Blaney.

—*in* the House of Jehovah] So Judas threw down the thirty pieces of silver in the temple. "Christi vetera omnia imaginem gerunt." Grot. in loc.

On Matth. xxvii. 9. it must be observed, that one MS. the Syriac and Persic versions, and cod. Verc and Veron. in Blanchini evang. quadr. read δια του προφητου. Origen also reads thus. H. 35. And August. de Cons. Ev. iii. 7, says: "Primo noverit non omnes codices evangeliorum habere, quod per Hieremiam dictum sit, sed tantum modo per prophetam." See Wetstein. Griesback prefixes to ιερεμιου his mark that it should probably be omitted; and adds to the authorities for omitting it Vers, neogræca, and cod. Lat. apud Lucam Brugensem. Kidder refers to R, Isaac, and Gloss. ordinar. as reading "per prophetam." Dem. Mess. p. ii. 75. Again: for εδωκαν one MS. has εβαλον, and Evang. 24. and Syr. Pers. read εδωκα. Randolph suggests that this reading is probably from what follows, καθα συνεταξε μοι κυριος, which clause occurs in Arab. It must be further observed, that the passage in St. Matthew is rather a reference than a quotation. The words, την τιμην του τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ, are inserted to remind the reader of the transaction as recorded by the prophet. The words בית יהוה, *in* the House

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14 And I cut asunder my second crook, *even* Bands;
to break the brotherhood between Judah ‖ and Israel.
15 And Jehovah said unto me again:
Take unto thee the instruments of an unwise shepherd.
16 For, behold, I *will* raise up a shepherd in the land:
Of that which is cut off he shall not take account;
That which is young he shall not seek;
And that which is hurt he shall not heal:
That which standeth *firm* he shall not sustain:

‖ Hebr. and between.

of Jehovah, are omitted; though they were apposite to the Evangelist's purpose. And the words אל היוצר, *unto the potter*, are accommodated to the particular fact mentioned in the evangelical history. Matthœus sensum magis, quod in allegationibus frequenter fieri solet, quam verborum habitum respexit. See Owen on the Sept. vers. §. vii. Randolph, and Kenn. diss. gen. §. 49.

14. —the brotherhood] I cannot explain this passage without supposing that the kingdom of Israel subsisted when the prophet wrote it; and that either the wars between Judah and Israel are referred to, see 2 Kings xvi. 5. or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased. "Surely בין—ובין must denote the two parties, as Exod. xi. 7. Josh. xxii. 25. and I suppose every where. If so, either the reading of ό. אחזה *possession* must be right, and may mean taking away from both Judah and Israel the land which had been divided between them: or if it be the brotherhood, this must relate to early times, and what precedes to yet earlier." Secker.

15. —instruments of an unwise shepherd] Houbigant reads אויל. Such instruments, says Grotius, are an iron crook, a scrip containing nothing useful to the sheep, and such like.

16. —a shepherd] Some wicked king, and most probably Hoshea. 2 Kings xvii. 1, 2.

—which is cut off] Five MSS. and one ed read הנכחדת.

—which is young] One MS. reads הנערת. The word in Chald *de loco in locum transtulit*; and in Arab. *qui nullo loco quiescit*. See Buxt. lex, Chald. and Cast. lex. The ancient versions, the Chaldee, and Schultens animadv. phil. p. 540, lead us to render, *that which wandereth*. "Videtur legendum הנעה, nam bis reddunt הנית διασκορπιζω οι ό." Secker.

Compare Ezek. xxxiv 4, 16. Jer. xxiii. 1—4.

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But he shall eat the flesh of that which is fat, and break their hoofs.

17 Woe unto the * worthless shepherd who forsaketh the flock:
Destruction *shall be* on his arm,
And on his right eye:
His arm shall surely be † withered,
And his right eye shall surely be ‡ darkened.

CHAP. XII

1 THE Prophecy of the word of Jehovah.
Concerning Israel saith Jehovah,
Who stretcheth out the heavens, and layeth the foundations of the earth,
And formeth the spirit of man within him:

2 Behold I will make Jerusalem
A § cup of trembling to all the ‖ people round about:

* Hebr. shepherd of nought. † in withering shall be withered.
‡ in darkening shall be darkened. § a bowl. ‖ peoples.

—break their hoofs] By an υστερολογια. When he catches them with his armed crook, for slaughter.

17. —shepherd] V. Syr. Chald. read in the singular, רעה *shepherd*, and עזב *forsaketh*. One MS. reads רעות, and a second read so originally.

—his arm—his right eye] The wicked governor, or governors, spoken of *v.* 16, may have been thus judicially punished by the hand of God; or may have suffered these specific evils from victorious enemies. Or the meaning is, that the punishment of such shall be signal.

CHAP. XII.

1. —prophecy] "*burden*; sentence: *for*: concerning. See Vitr. on Isai. xiii. 1. Literally this belongs to the Maccabees: mystically to the Apostles." Secker.

—Israel] Under this term all the tribes are here comprehended. See Ezek. xxxvii. 15—22. Mal. i. 1. "Stretched out." "Formed the spirit of man, &c." Blaney.

2. A cup of trembling] An inebriating and stupifying potion of the strongest liquors and drugs. Jerusalem shall strike the nations with dread and astonishment.

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And for Judah also shall it be,
In the siege against Jerusalem.
3 And it shall come to pass, in that day,
That I will make Jerusalem
A * burdensome stone to all the † people:
All who burden themselves with it shall be deeply
‡ wounded.
And all the nations of the earth shall be gathered
together against her.
4 In that day, saith Jehovah,
I will strike every horse with astonishment, and
his rider with madness;
And upon the house of Judah will I open mine eyes,
And every horse of the § people will I strike with
blindness.
5 And the leaders of Judah shall say in their heart;

* Hebr. a stone of burthen. † peoples. ‡ in cutting shall be cut. § peoples.

—shall it be] I suppose סף *the cup* to be understood. Eleven MSS. and three ed. read תהיה, MS. 251 read so originally, and three others read so now. The gender of סף is not determined: it makes ספות in the plural, and may perhaps be joined with a feminine verb. Syr. renders, "And also against Judah shall be distress [מצר] together with [עם] Jerusalem." Two MSS. in Houbigant, and *6*. MS. A. read והיה. Houbigant renders, Ascendetque [ועל] ipse Judah, ut sit [והיה] cum eis qui Jerusalem obsidebunt: which is inconsistent with *v.* 4—7. If I were allowed a conjecture, I would read אהיה "will I [Jehovah] be." See *v.* 6, 7.

—the siege] A future siege, after the final restoration of the Jews. See on c. xiv 3. and Rev. xx. 9. "Jews and Christians interpret the latter part so, as to make the inhabitants of Judah be forced to join in the siege against Jerusalem: but these to fall on the common enemy." Secker.

3. A burthensome stone] which will bruise, if not crush, those who attempt to move it.

—all the nations] Many nations: as c. xiv. 2: the nations round about: as *v.* 6. and c. xiv. 14.

4. In that day] This prophecy remains to be accomplished. The language here, and *v.* 6—9 is much too strong to denote the successes of the Maccabees against the Seleucidæ.

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*There is* strength to the inhabitants of Jerusalem
Through Jehovah *Lord* of hosts their God.
6 In that day will I make the leaders of Judah
As an hearth of fire among wood,
And as a lamp of fire in a sheaf:
And they shall devour, on the right hand and on the left,
All the ‖ people round about.
And Jerusalem shall again be inhabited in her own place in peace.
7 Jehovah will also save the tents of Judah, as in old time:
That the glory of the house of David should not magnify itself,
Neither the glory of the inhabitants of Jerusalem, against Judah.
8 In that day Jehovah will defend

‖ Heb. peoples.

5. —to the inhabitants] For לי ישבי, "The inhabitants of Jerusalem *are* a strength unto me," Houbigant proposes to read ליושבי; and one MS. reads לישבו, and perhaps another. "Recte videtur Cb. legisse ליושבי. Vid. *v.* 2: et xiv. 14." Secker. Syr. reads very well, אמצו לנו, *have prevailed unto us, a nobis.*

6. —an hearth] The word may be rendered *a pot*, "The Arabs make a fire in a great stone pitcher, and, when it is heated, spread paste upon it, which is baked in an instant." Harmer i. 233.

—be inhabited] The true reading is ויושבה.

—in peace] Houbigant ingeniously conjectures that we should read בשלום, for בירושלם. *ô.* MS. A. Pachom. Arab. and one MS. omit בירושלם; without which word the sense is complete.

7. —as in old time] Four MSS. the Jerusalem Talmud, and V. *ô.* Ar. Syr. have the particle of similitude כ, before ראשנה or בראשנת. See the same alteration Joel ii. 23.

—of the inhabitants] Six MSS. read יושבי or ישבי, with the versions and Chald. In *v.* 8, 4 MSS. the versions and Chald. read the same participle plurally; and in *v.* 10 we find the plural reading of this word in fifteen MSS. two ed. the versions and Chald. agreeably to c. xiii. 1.

8. —defend] The verb גנן is here used with בעד *pro, circa, super*; as מגן, *a shield*, is used Ps. iii. 3.

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The inhabitants of Jerusalem:
And he that is feeble among them shall be,
In that day, as David;
And the house of David *shall be* as God,
As the angel of Jehovah before them.
9 And it shall come to pass, in that day,
*That* I will seek to destroy all the nations
Which come against Jerusalem.
10 And I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of favour and of supplications:
And they shall look on him whom they pierced;

—he that is feeble] "And he that is fallen to decay among them.' The word הנכשל properly signifies one overthrown and ruined in his fortune. The intent here is to mark the progressive improvement in the condition of the people; when the man who had gone to decay should revive and flourish like David, who himself from a state of exile and distress was advanced to the kingdom; and the house of David would rise to the rank of Gods, or, as the term אלהים seems explained, of Guardian Angels marching before the people, see Gen. iii. 5. Ps. viii. 6. & lxxxii. 6." Blaney.

10. And I will pour—] God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity.

—of favour] Which shall conciliate favour. See Tayl. conc. voc. חנן.

—on him] Thirty-six MSS. and two ed. read אליו: three other MSS. read so originally; six perhaps read so; six read so now; and eleven have אליו in the margin, as Keri. And yet אלי, *on me*, may be traced in the ancient versions and Chald. אליו was also noted as a various lection by R. Saadias, who lived about the year 900. See Kenn. diss. gen. §. 43. "Citant אליו Talmud et R. Saadiah Haggaon. Poc. Append. in Mal." Secker. Dr. Owen shews that Ignatius, Justin Martyr, Irenæus, Tertullian, and Barnabas favour the reading of אליו. Inquiry—Sept. version. Sect. iv. The present reading of ὁ. in the English polyglot is, και επιβλεψονται προς με, ανθ ων κατωχρησαντο. The last word arises from transposing דקרו into רקדו; as Dr. Owen observes, and Kenn. diss. gen. §. 70. But Ignatius and Justin Martyr read, ψονται εις ον εξεκεντησαν. See Owen and Kennicott ubi supr. And

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And they shall mourn for him, as *with* the mourning for an only son;
And the bitterness for him *shall be* as the bitterness for a first-born.

11 In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in the valley of Megiddo.

it is very observable that in the Aldine edition of the Septuagint we read, και επιβλεψονται προς με, ις ον εξεκεντησαν, αντ ων κατωρχησαντο. Here two renderings are inserted; and ις ον εξεκεντησαν is made of equal authority with the other. The very valuable Pachomian MS. of ó. reads ις ον εξεκεντησαν, instead of αντ ων κατωρχησαντο.

"Potest את אשר notare *eo quod*, ut vertunt ó Ch. vel *quem*. Vid. Nold. Et sic post Dativum adhibetur Jer. xxxviii. 9. Quin et את Dativi vicem explet. Vid. Nold." Secker.

See this text John xix. 37: Apoc. i. 7. and דקר, *to pierce*, c. xiii. 3.

מבט is an object looked on with dependence on it and confidence in it. Is. xx. 5, 6. and here ix. 5. Vitr. חביט אל often denotes such looking: as Numb. xxi. 9. Ps. xxxiv. 6. &c. דקר is used eleven times besides: almost always of mortal wounds, particularly here xiii. 3. and never of one clearly not so." Secker.

"אלי should be considered as the preposition, and of the same use and signification as אל, and not as a compound of אל and the affixed pronoun י. By admitting this correction in the points, the quotation of the evangelist will be the exact sense of the Hebrew." Blaney.

—the bitterness] Altering the points in המר twice, will remove all grammatical difficulty from this passage.

11. —Hadadrimmon] Jerom says that this was a place near Jezreel, called in his time Maximaniopolis. De Lisle places it near Megiddo, where Josiah was slain; over whom great lamentation was made. 2 Chron. xxxv. 22—25. "Pro הדדרמון habet Syr. בר אמון, i. e. Josiæ: 2 Kings xxi. 24: quem et nominat Ch. sed post Achabium ab Hadadrimmone occisum." Secker.

—Megiddo] Eight MSS. and Syr. read thus for *Megiddon*.

This mourning of the Jews will take place on the reappearance of their Messiah from heaven, Apoc. i. 7. xx. 4; when the restored descendants of those Jews who slew him shall be touched with the deepest compunction for the guilt of their forefathers.



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12 And the land shall mourn, every * family apart:
The family of the house of David apart, and their wives apart;
The family of the house of Nathan apart, and their wives apart;
13 The family of the house of Levi apart, and their wives apart,
The family [of the house] of † Simeon apart, and their wives apart:
14 All the families which remain,
Every family apart, and their wives apart.

* Hebr. families families. † Simei.

12. —Nathan] A son of David. Luke iii. 31.

"If Nathan be a descendant of David, his house is part of David's.——If families literally be meant; why these? And if a time yet to come, who shall know these? If it relate to a thing near the prophet's time, there might be known families of the name of Nathan and Shimei, as well as David and Levi, who had joined in some bad and fatal action: and if the family of the patriarch Levi be too large, some other of the name may be meant." Secker.

It is possible that, at the final restoration of the Jews, the genealogies of some tribes may be preserved; and that the family of David may be traced up to more than one of its colateral branches; each of which, on account of its distinguished eminence, is to mourn apart. Observe that, after the mention of four particulars, there is a general clause *v.* 14. to complete the induction. Or, as facts of this nature are very important in the estimation of the Jews, they may be supernaturally ascertained, See Rev. vii. 4—8.

—their wives apart] On account of the season of humiliation. 1 Cor. vii. 5.

13. —[of the house] of Simeon] Three MSS. and Syr. Chald. supply בית: which I suppose to be the true reading. For Simei *ὁ*. Ar. Syr. have Simeon. In the margin of the English version we have, "Or, of Simeon, as *ὁ*." Our translators therefore thought that the Hebrew text might sometimes be corrected by the Greek version. "As David, Nathan, Simeon, and Levi are all reckoned among the progenitors of Christ (Luke iii. 29.) may not their families be mentioned by Name, as more particularly concerned in the guilt to be lamented? John vii. 5." Blaney.

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CHAP. XIII.

1 IN that day shall a fountain be opened
To the house of David, and to the inhabitants of Jerusalem,
For sin, and for defilement.
2 And it shall come to pass in that day,
Saith Jehovah *God* of hosts,
*That* I will cut off the names of the idols out of the land;

1. —a fountain opened] "The blood of Christ, which cleanseth from all sin, (1 John i. 7.) is manifestly here intended, the Jews being upon their repentance and conversion to be admitted to all the privileges of the Christian covenant. חטאת and נדה are legal terms; the former denotes sin generally, or any transgression of the law which required atonement; the latter is used for that uncleanness which secluded man from all intercourse with God and holy things. Whatever efficacy legal sacrifices had in purifying the people, the same is ascribed to the blood of Christ in the gospel dispensation." Blaney,

*Scaturiet, erumpet.* Schult. animadv. phil. 549. "An allusion to the one great spring at Jerusalem, which served the uses of King and people. See Vitr. on Isai. vii. 3." Secker.

"Both here and xii. 10. only the house of David and the inhabitants of Jerusalem are named, and the latter are distinguished from Judah, xii. 2, 5; and both from Judah xii. 7; and the mourning is confined to Jerusalem, xii. 11. Can it therefore relate to a time yet future, when for so long no Jews had been inhabitants of Jerusalem? And if the descendants of those, who were so, be meant, where is the authority for such meaning? how shall they be known? and what so particular cause of mourning they have, above others, for what was done long ago?" Secker.

We may suppose a future national mourning at Jerusalem; as general as the solemn rejoicings, at the festivals appointed by the law, in the times of its former prosperity. See on c. xii. 11.

—defilement] Here is an allusion to the water of separation or of purification for sin. Numb. xix. 9. Means of purification from moral pollution shall be afforded to the Jews by the terms of the Christian covenant.

2. —idols] This prediction, that idols and false prophets

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And they shall no more be remembered:
And the prophets also,
And the impure spirit,
Will I cause to pass out of the land.

3 And it shall come to pass, when any shall yet prophesy,
That his father and his mother shall say unto him,
*Even* those who begat him; Thou shalt not live,
Because thou hast spoken falsehood in the name of Jehovah.
And his father, and his mother, who begat him shall pierce him through when he prophesieth.

4 And it shall come to pass, in that day, *that* the prophets shall be ashamed
Every one of his vision, when he prophesieth;
Neither shall they wear a ‡ rough garment to deceive.

5 But *each* shall say, I *am* not a prophet:

‡ Hebr. garment of hair,

should cease at the final restoration of the Jews, seems to have been uttered when idolatry, and groundless pretentions to the spirit of prophecy, were common among the Jews; and therefore before the Babylonish captivity. "The word הארץ should be taken in its most general sense "the earth," and then the objection urged above looses its force; and the prophecy extends to the extirpation of idolatry in general. This event is to take place when the Jews are converted to the Christian faith. Rom. ix. 15." Blaney.

—the prophets] The false prophets. "The prophets and the impure spirit, is perhaps a *Hendyadis* for those who prophecy by means of an impure spirit. See Acts xvi. 16. Rev. xvi. 13. And what is said in the next verse, "of any one that shall prophesy" must be understood of those that undertake to prophesy by means of an impure spirit, or other false pretences." Blaney.

—the impure spirit] Of devination by evoking the dead, or by any means which caused legal impurity.

3. —yet prophesy] That is, falsely. So *v.* 4.

—pierce him through] Fifteen MSS. read ודקרוהו.

4. —when he prophesieth] One MS. reads בהתנבותו. And four MSS. read thus. 1 Sam. x. 13.

—wear a rough garment] This seems to have been the prac-

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I *am* a man that tilleth the ground:
For *another* man hath possessed me from my youth.
6 And *one* shall say unto him;
What are these strokes within thine hands?
And he shall say,
*Those with* which I have been stricken *in* the house of my friends.
7 Awake, O sword, against my shepherd,

tice of false prophets, in imitation of some eminent ones among the true. See 2 Kings i. 8.

5. —possessed me] קנני hath been the buyer of me. "Emit enim me herus jam inde ab adolescentia mea." Houb. "hath had the property of one." קנה is *Hiphil* from whence comes מקנה *a possession*. Disclaiming all pretentions to the character of a prophet, he shall profess himself only a plain labouring man, employed in husbandry by those whose property he had been, *quasi adstrictus glebæ*, from his youth." Blaney.

6. —strokes] Marks, or punctures, sometimes received in honour of idols. "Two ancient customs are clearly alluded to here; that of the idolatrous prophets, who sought to engage the attention of their god, by cutting themselves, 1 Kings xviii. 28; the other that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends. Jer. xvi. 6. It appears also from Jer. xlviii. 37. that these cuttings were performed on the hands in particular. Hence the man, when challenged for the scars visible on his hands, would deny them to have proceeded from an idolatrous cause, and pretend that they were the effects of the wounds he had given himself for the loss of his friends." Blaney.

—of my friends] These are not idolatrous marks; but those of the master to whom I belong. See Bishop Lowth on Isai. xliv. 5. "מאהבי always has an impure meaning, literal or metaphorical: and so must mean false gods, or their worshippers, here." Secker.

—within] "Vid. Prov. xxvi. 13. ubi בין idem sonat quod בתוך Prov. xxii. 13. Vid. et Nold. sign. 2, 3." Secker.

7. Awake, O sword] "A new section commences here, but not, I think, a new subject of prophecy. For as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of c. xii. namely the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of heathen nations,

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8 And it shall come to pass in all the land, saith Jehovah,
*That* two parts therein shall be cut off *and* shall die,
And the third part shall be left therein.
9 And I will bring the third part through the fire,
And will refine them as silver is refined,
And will try them as gold is tried.
They shall call on my name, and I will answer them;
And I will say, They *are* my people:
And they shall say, Jehovah *is* my God.

CHAP. XIV.

1 BEHOLD, the day of Jehovah * cometh,
*That* thy spoil shall be divided within thee.
2 For I will gather all the nations
Against Jerusalem to war:
And the city shall be taken, and the houses plundered,

* Hebr. cometh to Jehovah.

8. —*and* shall die] "Præponunt *vau ó*. Syr. Vulg. Præcidit *vau*." Secker.

—the third part] One reads והשלישי. I incline to interpret this verse of the destruction brought on the Jews by Titus.

9. —as gold is tried] Ut fulvum spectatur in ignibus aurum. Ov.

—call on my name] As disciples of the Messiah.

And I will say] *ó*. Ar. Syr. read ואמרתי. Observe that ו precedes.

This verse may be understood of those Jewish Christians who survived the calamities which their country suffered from the Romans.

CHAP. XIV.

1. "Behold a day cometh by the appointment of Jehovah." So I think ליהוה must be rendered according to the use of the preposition ל. See Jer. iv. 12. For whatever may be said of ל as the sign of the genitive case, I question whether it can be admitted, unless in immediate opposition to the constructing noun. Nor is *the day of the Lord*, ever so expressed, but always יום יהוה.

2. —all the nations] Many nations served under the Romans.

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And the women defiled.
And † half of the city shall go into captivity;
And the ‡ residue of the people shall not be cut off from the city.

3 And Jehovah shall go forth, and shall fight against those nations,

† Or, a portion ‡ Or, a residue.

—defiled] So Lam. v. 11.

—half] That the Hebrew word may be rendered *a portion*, see Judges ix. 43. Dan. xi. 4. Here the city is spoken of: but c. xiii. 8 refers to the whole land.

—the residue] The Romans spared the young and useful part of the Jews. Jos. B. J. vi. ix. 2. However these were either condemned to the mines in Egypt, or exposed to the sword and to wild beasts in the provincial theatres, or sold for slaves. ib. It must be observed that the forty thousand, who were permitted to go where they pleased, were Idumeans. B. J. vi. viii. 2.

—shall not be cut off from the city] "Si illi, qui post urbem expugnatam superstites erunt, non delebuntur ex urbe, ergo ipsa urbs non delebitur.——Ergo hæc relinquenda sunt ad tempora reditus Judæorum."—Houbigant. Judæi hæc sub Gog dicunt esse complenda. Hieron.

If the reader should think that these words cannot be interpreted of excision *before the destruction of the city by the Romans*, we may suppose that the unconverted Jews will rebuild Jerusalem: that this city will be taken: c. xiv. 1. 2: that the Jews will be converted by a glorious appearance of their Messiah, and will express great humiliation at the conduct of their ancestors towards him: c. xii. 10—14. that Jehovah will then interpose in their behalf: c. xii. 2—9: that at this period the Jews will be pure from moral pollution; and will abhor the idolatry and false prophesying which were so prevalent when this prediction was uttered: c. xiii. 1—6: that c. xiii. 7—9 refer to Christ, to the destruction by the Romans, and to the partial conversion of the Jews; and serve as an introduction to another calamity, c. xiv. 1. 2. and to another divine interposition, c. xiv. 3. 4. 5: and that the glories of the future Jerusalem, and God's vengeance on her enemies, are the subject of c. xiv. 6—21.

3. —those nations] If, as I am disposed to think, the Romans are meant in the foregoing verse, we may here understand the descendants of the many people who warred under the Ro-



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As when he fighteth in the day of battle.
4 And his feet shall stand in that day
Upon the mount of Olives,
Which *is* before Jerusalem on the east.
And the mount of Olives shall be rent
From the § midst thereof, eastward and westward;
*So that there shall be* a very great valley:
And half of the mountain shall remove northward,
and half thereof southward.
5 And ye shall flee *by* the valley of the mountains:
For the valley of the mountains shall reach unto
Azal:
Ye shall even flee, as ye fled before the earthquake
In the days of Uzziah king of Judah.
And Jehovah my God shall come,
And all his saints with him.

§ Hebr. half.

man standard, and who will be confederates with Gog and Magog, or with the Turks who were originally Scythians. See Boch. Geogr. l. iii. c. xii. xiii. I consider this prophecy as coinciding with Ezek. xxxviii. xxxix. See also Rev. xx. 8. 9.

—in the day of battle] "על יום דמוף, *at the Red Sea.* Chald. Videtur latere nomen aliquod proprium." Secker.

5. —ye shall flee] Even you who are to be preserved shall be struck with terror at this event: much more the enemies of God.

—of the mountains] Read הריכם with *ó.* MS. A. Syr. Chald. and one MS. The *mem* final has probably been omitted by the abbreviated way of writing הרי.

—Azal] Probably a place so called because it was *near* Jerusalem.

—earthquake] See Amos i. 1.

And all] So the versions and Chald. many MSS. and one ed. "And the valley of the mountains shall be choked up:
(For the valley of the mountains will reach near)
And it shall be choked up, as it was choked up by the earthquake
In the days of Uzziah King of Judah.
And Jehovah the God of all saints shall go with thee." Blaney.

"The *ó.* Chald. and Arab. by a different punctuation make נסתם the preter. in *Niphal* of the verb סתם, και φραχθησεται, *et obthurabitur* intead of deriving it from נוס so as to signify *et fu-*

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6 And it shall come to pass, in that day,
*That* there shall not be a ‖ bright light and darkness;

‖ Hebr. a light of clearnesses.

*gietis.* If in order to determine which of the two interpretations is best, we consider the context, and the history of the earthquake referred to, as well as the age of the interpreters, all will concur in favour of the former. Scripture is altogether silent in respect to the earthquake, except that it is just mentioned as an era, or date Amos i. 1. Josephus describes it as having taken place, when Uzziah invaded the priestly Office, and was smitten with leprosy, and adds, 'Before the city at a place called the Cleft, one half of the mountain on the western side was broken off, and having rolled four furlongs towards the eastern mountain stopped, so that the roads were choked up, and the king's gardens.' What then can be more apposite than to render 'And the valley of the mountains shall be choked up, as it was choked up by the earthquake, in the days Uzziah?' the valley of the mountains, was probably that valley which lay between the hills on which Jerusalem was built; one of which was to the south, the other to the north; of course the valley extended itself east and west; and the eastern entrance of it, being opposite the mount of olives, would be filled up by the loose earth, as the mountain parted to the north and south, not far from it. And this seems to be expressed by the words כי יגוע גיא הרים אל אצל which seem to come by way of parenthesis. For אצל is not a proper name, as it has generally been taken to be, but a preposition or adverb signifying *hard by, near at hand;* and is considered by the Vulg: as used for a noun governed by אל, and translated, *usque ad proximum.*" Blaney.

his saints] So Syr. Ar. Chald. "God of all saints. This is a literal translation of the text as it now stands and affords a sense beyond exception or improvement. The address is here to Jerusalem, in the second person, and God, as the God of all "holy ones," will march with her as her ally and auxilliary." Blaney.

—with him] So the versions and Chald. and many MSS.

6. —a bright light] See יקר Job xxxi. 26. *Lux claritatum, gloriarum.*

—and darkness] Read with Keri, very many MSS. and nine ed. וקפאון, from קפא *coagulare, condensare:* whence, says Capellus, the substantive signifies *densa caligo, atra nox.*

And it shall come to pass in that day
That there shall not be light, but cold and a thick fog;

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7 But there shall be one day:
This is known unto Jehovah;
*There shall* not *be* day, and there shall not be night:
But it shall come to pass *that* at even-tide *there* shall be light.

8 And it shall come to pass, in that day,
*That* living waters shall go out from Jerusalem;
Half of them toward the * eastern sea,
And half of them toward the † western sea:
In summer and in winter shall it be.

9 And Jehovah shall be ‡ King over all the earth:
In that day *there* shall be one Jehovah, and his name one.

10 And he shall encompass the whole land as a plain;

* Hebr. former, † hinder. ‡ for King.

And there shall be one day;
(Known unto Jehovah is it;)
Neither day nor night;
But it shall be that at eventide there shall be light.

All the ancient versions appear uniformly to have read וקדות וקפאון. It is said Ezek. xxxii. 7. "I will cover the sun with a cloud," which exactly answers to קפאון "a thick fog," necessarily occasioning both cold and darkness by intercepting the genial rays of the sun." Blaney.

7. This is known—] When this glorious period shall arrive is known to God only. See Rev. xxi. 23. xxii. 5.

8. —living waters] That is, running waters. The passage refers to the wide effusion of divine knowledge from Jerusalem, when restored. "By living waters are meant, the gifts and graces of the gospel. Ezek. xlvii. 1. and Joel iii. 18. John iv. 10. and 7. 38. 39. That these benefits will be diffused more extensively by the restoration of the Jews is not obscurely intimated. Rom. xi. 15." Blaney.

—eastern—western sea] See the note on Joel ii. 20.

—in summer] In those countries most springs failed during that season.

10. And he shall encompass] I suppose the true reading to be וסב, or וסוב. V. and Syr. have the conjunction *and*. Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains.

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From Geba to Rimmon south of Jerusalem:
And she shall be exalted, and shall be inhabited in her place,
From the gate of Benjamin to the place of the former gate,
And unto the corner-gate;
And from the tower of Hananeel unto the king's
§ winepresses:
11 And men shall dwell therein, and there shall be no more ‖ curse;
And Jerusalem shall be inhabited in security.
12 And this shall be the calamity
With which Jehovah will smite all the * people
Who warred against Jerusalem.
Their flesh shall consume away while they stand on their feet;
And their eyes shall consume away in their sockets;
And their tongue shall consume away in their mouths.
13 And it shall come to pass, in that day,

§ Hebr. vats. ‖ Or, utter destruction. * Hebr. peoples.

—Geba] In Benjamin, north of Jerusalem. Josh. xxi. 17.
—Rimmon] In Judah, to the south of Jerusalem. Josh. xv. 32,
—shall be exalted] One MS. reads ורמה. See on Amos ii. 7.
—the gate of Benjamin] That this gate was probably to the north of Jerusalem, see Jer. xxxvii. 12. 13.
—the former gate] Supposed to be that called the old gate, Neh. iii. 6. xii. 39; placed by Lightfoot towards the southwest. V. ii. p. 28.
And unto] Five MSS. read ועד. So V. Syr.
—the corner-gate] See 2 Kings xiv. 13. 2 Chron. xxv. 23. Jer. xxxi. 38.
—tower of Hananeel] Placed by Cocceius eastward: who observes that the tower and the corner-gate seem mentioned as two extremities of the city. Syr. Vulg. read ומגדל.
—winepresses] Near the King's garden, southward. Cocceius.
12 —shall consume away] The versions and Chald. read in the future ימק. A description of famine, or of consumption. Mr. Lowth.

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*That there* shall be a great † tumult among them
from Jehovah;
And they shall lay hold every one on the hand of
his neighbour,
But his hand shall rise up against the hand of his
neighbour.
14 And Judah also shall fight in Jerusalem:
And the wealth of all the nations round about
shall be gathered together,
Gold, and silver, and apparel, in great abundance.
15 And in like manner shall be the calamity
Of the horse, of the mule, of the camel, and of
the ass,
And of ‡ every beast which shall be
In those camps; *even* according to this calamity.
16 And it shall come to pass *that* every one who
is left among all the nations,
Which came against Jerusalem,
Shall go up from year to year
To worship the King Jehovah *God* of hosts,
And to keep the feast of tabernacles.
17 And it shall come to pass *that* whoever will not
go up,

† Or, destruction. ‡ Hebr. all the cattle,

13. —his hand shall rise up] Intestine divisions, and hostilities where friendship was expected, shall be added to the foregoing divine judgments.

14. —in Jerusalem] So *ó*.

15. —beast which shall be] Fourteen MSS. read חיה.

16. —feast of tabernacles] Shall abide for some days in Jerusalem, to behold the display of God's glory. The prophet speaks according to Jewish ideas, here and *v.* 20. 21. "A feast of joy at the end of the year after harvest, to commemorate their former unsettled state. How this may suit the Christian times, and especially the latter times, see Michaelis." Secker.

"Non quidem Levitice, sed in spiritu et veritate, perinde ac festum Paschatos et Pentecostes: 1 Cor. v. 7. 8:—sub exitum anni gratiæ, seu finem mundi—uberrimam tunc habituri messem donorum gratiæ et Spiritus Sancti." Michaelis. Bib. Halæ. 1720.

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Of the families of the earth, unto Jerusalem,
To worship the King Jehovah *God* of hosts,
Upon them shall be no rain.
18 But if the family of Egypt
Go not up, and come not;
Upon them shall be the calamity
With which Jehovah shall smite the nations
Who go not up
To keep the feast of tabernacles.
19 This shall be the punishment of Egypt;

17. Of the families of the earth] There is a restriction, *v.* 16. to such nations as warred against Jerusalem.

—rain] "Spiritual. Vitr. on Is. xliv. 3. where see." Secker.

18. —Egypt] Where, by the situation of the country, there is no rain.

"Ægyptus sine nube ferax." Claud.

"Terra suis contenta bonis, non indiga mercis,
Aut Jovis." Luc.

Vid. et Plin. l. v. c. ix.——

"Mr. Greaves in his MSS. works, p. 444. speaking of the rains of Alexandria says; media præcipue hyeme, contra receptam opinionem, et crebras et violentas esse sensi. Ward. Gresham Coll. p. 141. Whilst I was at Arsinoe, it hailed and rained almost all one morning, and rained very hard the night following: which is not looked on as an advantage, and often doth harm, and, as they told me, causes a scarcity: the Nile being sufficient to water the country. Pocock's obs. on Egypt: p. 59. [Ου γαρ δη υεται τα ανω της Αιγυπτου το παραπαν. Herod. l. iii. c. 10. Rari sunt imbres. Col. de re rust: l. ii. c. 12. Chandler against Morgan: p. 374.] See also Arnold Wisd. xvi. 16. But also Ps. 105. 32. Yet again Deut. xi. 10, 11. Τσι γαρ ειθα μη ψεκασι ποτε. Dion. Cass. l. 51. p. 455. speaking of Egypt. Εν Αιγυπτω και Βαβυλωνι, και Βακτροις, οπου μη υεται η χωρα η σπανιως αι δροσοι το ολον εκτρεφουσι. Theophrast. hist. plant: 6. Granger says: in lower Egypt it rains much and often, in middle seldom, in upper not at all. See 2. 375. At Payta in Peru it rains not of many years. Anson's voyage. [Book ii. c. vi. p. 189. 4to.]" Secker.

Upon them shall be—] Four MSS. and *b.* Syr. omit the second לא.

—the calamity] Famine: which would be the consequence, if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile.

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And the punishment of all the nations
Who go not up
To keep the feast of tabernacles.
20 In that day shall there be
On the bells of the horses, HOLINESS TO JEHOVAH.
And it shall come to pass *that* the pots in the House of Jehovah
*Shall be* as the bowls before the altar.
21 And it shall come to pass that every pot, in Jerusalem and in Judah,
*Shall be* § holy to Jehovah *God* of hosts:
And all who sacrifice shall come,
And shall take of them, and prepare food therein:
And *there* shall be no more a trafficker
In the House of Jehovah *God* of hosts, in that day.

§ Hebr. holiness.

20. On the bells] God's name shall be honoured in every circumstance. "War horses not being wanted, their ornaments shall be converted to sacred uses. Vitr. in Isai. lx. 21." Secker.

—the pots] The meanest utensil in the House of God, see Neh. x. 39. shall be as the vessels of silver and gold used in solemn sacrifice.

21. And it shall come to pass] The utensils of the Jews shall be treated as holy: and the worshippers shall use them reverently. (The idea of preparing food in them is taken from the custom of feasting after a sacrifice.) And no trafficker, see Ezek. xvii. 4. shall pollute the House of God; as was the custom when the Messiah cleansed the temple. "Every thing shall be equally holy, and therefore the ceremonial law abolished. Michaelis. There shall be no tradesman to sell vessels: the liberality of all nations shall make them so plentiful. Grot." Secker.

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THE BOOK OF

# MALACHI.

CHAP. I.

1 THE Prophecy of the word of Jehovah to Israel, by * Malachi.

2 I have loved you, saith Jehovah,
But ye have said, Wherein hast thou loved us?
Was not Esau Jacob's brother, saith Jehovah?
Yet I loved Jacob,

3 And Esau I hated;
And have made his mountains a desolation,
And his inheritance *to be* for the serpents of the desert.

4 Although Edom say, We are impoverished,
But we will † build again the waste places;
Thus saith Jehovah *God* of hosts,
They shall build, but I will throw down;

* Hebr. by the hand of. † return and build.

1. —by Malachi] He lived after Zechariah, because in his time the temple was built. C. iii. 10. It is probable that he was contemporary with Nehemiah. Comp. c. ii. 11. Neh. xiii. 23—27. c. iii. 8. Neh. xiii. 10. We may also conclude, from c. iv. 4, 5, 6, that he was the last of the Hebrew prophets till John the Baptist appeared. Usher places him before Christ 416; and Blair, 436.

In *v.* 2—5. the prophet shews how much Jacob and the Israelites were favoured by Jehovah beyond Esau and the Edomites.

2. —Jacob] In giving him great external privileges.

3. —Esau I hated] I shewed him less love. Gen. xxix. 30, 31. I comparatively hated him, by giving him an inferior lot. And now I have not only laid waste the dwelling place of the Edomites, by the incursions of their enemies; but *v.* 4, they shall remain the perpetual monument of my vengeance.

—serpents] Serpentes fœminæ. From the Hebrew תנה, or the Arab. ثنى, *to double, to fold.*

4. —thrown down] By Judas Maccabeus: 1 Macc. v. 65: and by John Hyrcanus. Jos. Ant. xiii. ix. 1.



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And *men* ‡ shall call them, The border of wickedness,
And, The people against whom Jehovah hath indignation for ever.
5 And your eyes shall see *it*; and ye shall say,
Jehovah is magnified beyond the border of Israel.
6 A son honoureth a father, and a servant his master.
If then I *be* a father, where *is* mine honour?
And if I *be* a master, where *is* my fear?
Saith Jehovah *God* of hosts unto you,
O priests, that despise my name.
But ye say, Wherein have we despised thy name?
7 Ye bring polluted food to mine altar.
Yet ye say, Wherein have we polluted thee?
In that ye say, The table of Jehovah, it *is* despicable.
8 Now if ye bring the blind § for sacrifice, *is it* not evil?
And if ye bring the lame and the sick, *is it* not evil?

‡ Or. they shall be called. § Or, to sacrifice *it*.

5. —your eyes] The eyes of the Jews in succeeding ages. —beyond the border] Εμεγαλυνθη-υπερανω 6. He sheweth his great power in other countries besides Israel.

6. —honoureth a father] Syr. Ar. read אביו *his father*. 6. MS. Pachom. render και δουλος τον Κυριον αυτου φοβηθησεται: and ει φοβηθησεται is found in ed. Ald. as if the clause were to be read interrogatively, and לא יראא had stood in the text. The reading of the Pachomian MS. occurs in Chald. and is confirmed by the context:

A son honoureth a father,
And a servant feareth his master.
If then &c.
And if &c.

From this *v.* to c. ii. 9, the prophet reproves the priests and the people for sacrificing the refuse of beasts; and denounces punishment against the priests for not teaching the people their duty in this respect.

7. —the table] The altar. Ezek. xli. 22. xliv. 15, 16. They said in effect that the altar of Jehovah was vile and contemptible; by offering on it torn, blind, lame, and sick victims.

8. Now if—] Two MSS. read כי, to which וכי is equivalent. Comp. Isai. xxxvi. 19. 2 Kings xviii. 34.

Mactant lectas de more bidentes. Virg.

See Lev. xxii. 20.

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Present it, I pray you, unto thy Governor; will
he be pleased with thee,
Or will he ‖ favourably accept thee?
Saith Jehovah *God* of hosts.
9 And now, I pray you, entreat the face of Jehovah
that he would be gracious unto us.
From your hand hath this been;
Shall I favourably accept any of you?
Would Jehovah *God* of hosts say.
10 Surely the doors shall be closed against you:
Neither shall ye kindle the fire of mine altar in vain.
I have no pleasure in you,
Saith Jehovah *God* of hosts;
Neither will I accept an * offering at your hand.
11 For, from the rising of the sun even unto the
going down thereof,
My name *shall be* great among the nations;
And in every place *shall* incense *be* brought unto
my name,
And a pure offering:
For great *shall* my name *be* among the nations,
Saith Jehovah *God* of hosts.
12 But ye profane it, in that ye say,
The table of Jehovah, it is polluted;

‖ Hebr. accept thy face. * an offering of flour.

—unto thy governors] Gifts of this nature were customarily made in the east: and are to this day. Harmer ii. 25.

9. Shall I—] *ó.* Ar. Syr. read והאשא: and the present reading is on a rasure in two MSS.

Would—say] See Judges viii. 8.

10. Surely] *ó.* and one MS. read כי for מי: which Houbigant approves of.

—shall be closed] *ó.* and Houbigant read יסגרו. One MS. reads יסור: claudet *quis:* i. e. claudentur.

—in vain] To no purpose as to propitiating me. See חנם Prov. i. 17.

11. —incense] Seven MSS. read מוקטר *suffumigatum.* We have here a prophecy of the conversion of the gentiles; and as usual, under Jewish images. See Zech. xiv. 16.

12. —polluted) Ye treat it as if it were impure, and unworthy of the choicest offerings.

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And what is offered thereon, *even* its food, is despicable:

13 Ye say also, Behold, *it is* of weariness;
And ye snuff at it:
Saith Jehovah *God* of hosts.
And ye have brought *that which was* torn, and the lame, and the sick:
And ye have also brought an offering of flour:
Shall I accept it from your hand,
Saith Jehovah *God* of hosts?

14 But cursed *be* the deceiver, who hath a male in his flock,
And voweth and sacrificeth unto Jehovah that which is marred.
For I am a great King,
Saith Jehovah *God* of hosts:
And my name *shall be* † had in reverence among the nations.

† Or, dreadful, or, fearful.

—what is offered thereon] Called נגב *proventus*, because the priest had a portion of it. We may render this verse;

And *as* to what is offered thereon, its food is despicable.

13. —ye snuff at it] See Haggai i. 9. Ye say; Attendance on the altar, and partaking of its sacrifices, are a burthensome task: and ye turn from them with disgust. Two MSS. read אותי: and Jarchi says (see Capellus) that this is one of the eleven places which the scribes have corrected. According to this various lection we must render, "And ye snuff at me." The ו and י are often confounded. Great beauty would be restored to Ps. xcv. if at *v.* 7. we read בקולי for בקולו; and suppose that God speaks from these words, "To day if ye shall hear my voice."

—torn] By wild beasts. What had been violently taken by them as their prey; and rescued from them, or left by them.

And ye have also brought—] The rendering in *ó.* MS. Pachom. is προσφερετε αυτα εις θυσιαν, which leads us to read ארת למזבח, "Ye have even brought it *for* a sacrifice."

14. —a male] See Lev. xxii. 19.

—unto Jehovah] Chald. many MSS. and six ed. read ליהוה for לאדני.

—*God* of hosts] V. *ó.* Ar. Syr. and three MSS. supply אלהי.

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CHAP. II.

1 AND now to you *is* this commandment, O ye priests.
2 If ye will not hearken,
If ye will not lay *it* to heart,
To give glory unto my name,
Saith Jehovah *God* of hosts;
I will send a curse upon you,
And I will curse your blessing;
And moreover I have cursed it *already*,
Because ye lay *it* not to heart.
3 Behold, I *will* take away from you the shoulder,
And I will scatter dung in your faces,
*Even* the dung of your solemn sacrifices.
And *one* ‡ shall carry you to *the same place* therewith.
4 And ye shall know that I have sent unto you
This commandment,
That my covenant may remain with Levi;

‡ Or, And ye shall be carried.

2. —your blessing] Read ברכתכם with *ó*. Ar. Chald. one MSS. and Doctor Durell. The *vau* is omitted in eighteen MSS. which brings us nearer to the true reading. By *blessing* is meant the portion of the priests, which a dearth would lessen. See c. iii. 10. 11. The word is sometimes used for *a present*. See Joel ii. 14.

—I have cursed it] By sending you unfruitful seasons.

3. —take away—the shoulder] Houbigant reads גרע with *ó*. Ar. The shoulder, זרוע, which is also the reading of *ó*. Ar. Houbigant, was the part which belonged to the priest. See Lev. vii. 32. Deut. xviii. 3. "Perhaps the true reading is, גדע will cut off." Secker.

dung] The maw was also the priest's. See Deut. xviii. 3. But such priests deserved only the dung which it contained.

—solemn sacrifices] Or victims. See the Hebrew word, Ex. xxiii. 18. Ps. cxviii. 27.

And *one* shall carry] Or, as *ó*. And I will carry: et auferens *ero*. Ye shall be destroyed, and cast on a dunghill.

4. —my covenant may remain] That you may reform, and not be cast off.

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Saith Jehovah *God* of hosts.
5 My covenant was with him, *even* that of life and peace;
And I gave them unto him, *for* the fear wherewith he feared me,
And was dismayed before my face.
6 The law of truth was in his mouth,
And unrighteousness was not found in his lips:
In peace and uprightness he walked with me,
And he turned away many from iniquity.
7 For the lips of the priest should § keep knowledge,
And *men* should seek the law from his mouth:
For he *is* the messenger of Jehovah *God* of hosts.
8 But Ye have departed out of the way;
Ye have caused many to stumble at the law;
Ye have made § void the covenant with Levi;
Saith Jehovah *God* of hosts.
9 Therefore have I also made you
Despicable and base before all the people;
According as ye keep not my ways,
But have respect to persons in the law.
10 Have we not all one Father?
Hath not one God created us?

§ Or, retain. ‖ Hebr. corrupted.

5. —gave them] Life and peace. One MS. reads ואתו: and this, or ואתנה, with the ה paragogic, which might easily pass into the *Mem* final, is the reading of V. *ô*. Ar. Chald.
And I gave him reverence that he might fear me;
And he was dismayed &c.

7. —should keep] Preserve, store up: so as to distribute it.

8. —caused many to stumble] To sin by offering blemished sacrifices.

9. —have respect to persons] Having one decision for the poor, and another for the rich. See Lev. xix. 15.

10. From this *v.* to *v.* 16. the prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.

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Why do we deal unfaithfully, every man against
his brother,
By breaking the covenant * made with our fathers?
11 Judah hath dealt unfaithfully,
And abomination is committed in Israel and in
Jerusalem:
For Judah hath profaned the holiness of Jehovah
which he loveth,
And hath married the daughter of a strange god.
12 Jehovah will cut off the man that doeth this,
Him that † teacheth and him that answereth, from
the tents of Jacob:
And him that bringeth an ‡ offering to Jehovah,
*God* of hosts.

* Hebr. of our fathers. † Or, wakeneth. ‡ Hebr. an offering of flour.

—deal unfaithfully] Act an unjust and inhuman part by putting away the daughter of a Brother-Jew.

—breaking the covenant] See Deut. vii. 3. חלל signifies *to perforate;* and as one ancient way of cancelling bonds was by striking a nail through them, see Col. ii. 14, hence the word signifies *to make void.* See Tayl. conc. in voc.

11. —hath dealt unfaithfully] Hebr. So Ephraim is used in the feminine Hos iv. 18, 19. v. 9. ix. 13.

—which he loveth] Which Jehovah hath always loved, Or, rather, by a change of the points, which he [Jehovah] loveth אוהב.

—the daughter of a strange god] That is, the worshipper of a different god from Jehovah. See Deut. xxxii. 19.

12. —the man] לאיש may be equivalent to את איש, or may be rendered *to the man.*

Him that teacheth—] We have here a proverbial expression for *the whole family,* ערור וענוב, 1 Kings xiv. 10, *vinctus et liber;* that is, *all.* Bahrdt. So Ezek. xxxv. 7.

"I will cut off him that passeth out and him that returneth:" that is, *all.* See also 2 Chron. xv. 5. Possibly ער, &c. may be a substantive signifying *the waker;* that is, *the speaker,* or *the caller.* To waken the ear, Isai. l. 4, is to pour instruction into it. Hence Vulg. may translate *magistrum et discipulum:* and the words may mean "the priest and the people." That some of the priests married strange wives, see Neh. xiii. 23—30.

And him that bringeth—] Notwithstanding his oblations.

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13 And this also ye do:
Ye cover *with* tears the altar of Jehovah,
*With* weeping and *with* crying out.
Insomuch that he regardeth not an offering any more,
Nor receiveth *it with* good-will from your hand.
14 Yet ye say, Wherefore?
Because Jehovah was a witness
Between thee § and the wife of thy youth,
Against whom thou hast dealt unfaithfully:
Yet she *was* thy companion, and thy ‖ covenanted wife.
15 And did not he make one flesh?
And *is there not* one spirit thereto?

§ Hebr. and between. ‖ the wife of thy covenant.

But Houbigant observes that Syr. and Chald. read ממית:-"So that there shall be none to bring near &c." This reading would oblige us to interpret ער in a sense applicable to the priest.

Jehovah will cut off the man that doeth this,
*Even* him that teacheth &c.

13. —also] ὅ. Ar. read שנאתי.

"And this *which* I hate ye do."

This furnishes a very good sense.

Ye cover—] Or, overwhelm. The infinitive is here used as in Latin. See Ezek. i. 14. Isai. xxi. 5. The passage refers to the tears and groans of wives, divorced by priests, or referring to them for decisions.

Nor receiveth *it with* good-will] See Chald. We may render, "Not receiveth an acceptable sacrifice," or, "what is acceptable." Placabile quid. V. Symm. ὅ. The natural cause of good-will: See Prov. x. 32.

14. —was a witness] He having been solemnly appealed to as a witness of the contract.

—dealt unfaithfully] בגדת is found in twelve MSS. and four ed.

15. And did not—] I much question whether sense can be made of the text, as it now stands. "And did he not make one?" Did not God make man and wife one flesh. Here the ellipses are harsh. "And hath he the residue of the spirit?" No; he hath its fulness; and can do what he pleaseth. "And wherefore one:" Wherefore did he make two one? "He sought a goodly seed;" as opposed to a sensual one.

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And what doth he seek? A * godly seed.
Therefore take heed to your spirit,
And deal not thou unfaithfully to the wife of thy youth.

16 For I hate him that putteth away,
Saith Jehovah [*Lord* of hosts] the God of Israel:
And him that covereth violence with his garment;
Saith Jehovah *God* of hosts.
Therefore take heed unto your spirit, and deal thou not unfaithfully.

17 Ye have wearied Jehovah by your words.

* Hebr. a seed of God.

Or thus:

And did not One make *us?* See *v.* 10.
And hath he the residue of the spirit?
And what doth the One *God* seek? An holy seed.

See Thelyphthora i. 136. ed. 2.

But I prefer transposing thus:

ולא אחד עשה שאר:

So one MS.

ורוח לו האחד:
ומה מבקש וגו׳

The allusion is to Gen. ii. 24. Man and wife are one flesh and one soul.

—to your spirit] To your mind, or disposition.

—deal not thou unfaithfully] *V. 6.* Houbigant, and ten or eleven MSS. read תגבד or תגבוד.

16. —I hate] Both שנא and שלח are participles.

—Jehovah] After this word *6.* MS. A. and Syr. read צבאות *of hosts.*

And him—] As I do him that endeavoureth to conceal under his garment what he hath taken by violence: sub vestimento suo. See Syr. Chald. Nold. על §. 30. But כסה is often construed with על before its transitive case. See on Hab. ii. 14. This led De Dieu to render thus:

For violence covereth his garment:

that is, overspreadeth or defileth it. Jude *v.* 23. Nocturnam maculat violentia vestem. His second marriage is an act of injustice and violence to his former wife.

*6.* Ar. Chald. read לבושך *thy garment:* and *6.* MS. Pachom. read לבושכם *υμων.*

17. From this *v.* to the end of c. iii. 6, the prophet reproves



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Yet ye say, Wherein have we wearied *him?*
In that ye say, Every one that doeth evil
*Is* † good in the eyes of Jehovah;
And in them he delighteth:
Or, Where *is* the God of judgment?

CHAP. III.

1 BEHOLD I *will* send my Messenger,
And he shall prepare the way before me:
And the Lord whom ye seek
Shall suddenly come to his temple,
Even the Messenger of the covenant in whom ye delight:

† Or, acceptable

the Jews for their immoralities; and reminds them of Him who was to erect a pure religion among them.

—wearied *him*] One MS. reads הונענך, and another at present. "Wearied thee?"

Or—] Three MSS. omit או; and *6.* Ar. read ואיה "And where &c."

CHAP. III.

1. —my Messenger] John the Baptist.

—prepare] Like pioneers, on the march of an eastern monarch. See Bp. Lowth on Isai. xl. 2.

—the way] In N. T. Matth. xi. 10. Mark i. 2. Luke vii. 27. we read την οδον σου, as if the Hebrew had been דרכך.

—before me] Before the Messiah, who shall act in my name. In the three places of the gospels we find εμπροσθεν σου, לפניך. But in Luke these two words are wanting in the Cambridge MS: and there is much better authority for omitting them Mark i. 2.

I suspect that, in the gospels, προ προσωπου σου, and εμπροσθεν σου, are different renderings of the same Hebrew word. The Hebrew text furnishes a very good sense, as it now stands: and probably the Greek text which the evangelists copied was corrupt, though in substance sufficiently faithful.

—suddenly] "After the messenger; or unawares, as Christ's first coming was, and second will be. Poc." Secker.

Even—] "All the old versions, *and.* But most of the Jews say it is the same person. May it not be understood of God acting by his angel, as Gen. xlviii. 15, 16? Where God which

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Behold he shall come, saith Jehovah *God* of hosts.
2 But who shall abide the day of his coming?
And who shall stand when he appeareth?
For he *is* like the fire of a refiner,
And like the sope of fullers.
3 And he shall sit *as* a refiner and purifier of silver;
And he shall purify the sons of Levi,
And shall † refine them as gold and as silver;
And they § shall bring near unto Jehovah an offering in righteousness.
4 Then shall the offering of Judah and of Jerusalem be pleasing unto Jehovah,
As *in* the days of old, and as *in* former years.
5 And I will draw near unto you to Judgment;
And I will be a swift witness

† Or, cleanse. § Hebr. shall be unto Jehovah the bringers near of an offering of flour,

fed me—the Angel which redeemed me, are joined without \." Secker.

—the Messenger of the covenant] He who shall establish a new covenant between me and mankind. "*The Messenger or Angel of the covenant* is a phrase no where else in scripture. It may mean the person by whose intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the Angel in whom God's name was the Israelites were to obey, and to do all that God spoke. Exod. xxiii. 20—23: and this angel was with them before the covenant was made with them: Ex. xiv. 19: and the law was ordained by angels: Gal; iii. 19: so that this Angel, of whom see the note on Isai, lxiii. 9. may be the Angel of the Covenant here.—God, and an, or the Angel are joined close together. Zec. xii. 8. Gen. xlviii. 16." Secker.

2. —who shall abide] He shall shew that I delight in him that doeth good, and that I execute vengeance on the wicked. See c. ii. 17.

3 —he shall sit *as* a refiner] He shall be diligently employed in his office, in which he shall resemble a refiner.

6. Ar. read, "And he shall sit a refiner and purifier as of silver and gold." And Syr. transposes the particle of similitude in the same manner: but omits זהב, *and gold*

—the sons of Levi] Those who shall minister in their stead under the new covenant.

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Against sorcerers, and against adulterers, and
against ‖ false swearers;
And against those who oppress the * hireling *in*
his hire, *and* the widow and the fatherless;
And who turn aside the poor, and fear not me;
Saith Jehovah *God* of hosts.
6 For I *am* Jehovah [your God,] I change not:
Therefore ye, the sons of Jacob, are not consumed.
7 From the days of your fathers ye have turned
aside from my statutes, and have not kept them:
Turn ye unto me, and I will turn unto you,
Saith Jehovah *God* of hosts.

‖ Hebr. those who swear to a falsehood. * the hire of the hireling.

5. —sorcerers] Those who pretend to foretel future events by rites which the law forbad. Arab. *manifestavit, revelavit.*

false swearers] *ó.* Ar. add בשמי *by my name*, with fifteen MSS. three ed. and Talm. Babyl.

—who oppress] Houbigant reads with *ó.* Ar. ומחשכי: and again ועשקי אלמנה. But Bahrdt justly observes that the Hebrews often prefix a verb to many nouns, which suits only one. See on Hos. ii. 18.

—the hireling *in* his hire] "שכר שכיר. Sic *ó.* V. Syr. Ch. Videtur tamen prius expungendum; nam de personis dicitur עשק, et speciatim de mercenario, Deut. xxiv. 14: de viduo et orphano, Jer. vii. 6: nusquam de rebus, nisi Job xl. 18, ubi videtur fluvio persona tribui. Addit Syr. peregrinum post שכיר. Inter ומטי et גר interponunt judicium Ch. *ó.* quod exhibet Deut xxvii. 19. quod videtur hic Propheta respicere." Secker.

—*and* the widow] Observe that three MSS. read ואלמנה.

And who turn aside] See Amos v. 12. Houbigant observes that *ó.* Chald. supply משפט *the judgment*: which is unnecessary. The Greek is rather an explanation of this and the foregoing line, than a verbal rendering.

6. —Jehovah [your God] *ó.* Ar. supply אלהיכם.

—are not consumed] Because of my everlasting covenant with your fathers, ye are not totally consumed.

7. From this *v.* to the end of *v.* 12. the people are reprehended for withholding the legal tithes and oblations; are assured that they are under a curse for this breach of the law, and that an opposite conduct will derive on them a blessing.

From the days—] See למ Nold. Zach. xiv. 10. Some render, "In like manner as from," &c.

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But ye say, Wherein shall we turn?
8 Shall a man rob God?
Yet ye rob me.
But ye say, Wherein have we robbed thee?
*In* † tithes and ‡ offerings.
9 Ye are cursed with a curse:
For ye have robbed me; *even* this § whole nation.
10 Bring ye all the ‖ tithes
Into the storehouse,
And let there be food in mine House:
And prove me now herewith,
Saith Jehovah *God* of hosts;
If I will not open unto you
The windows of the heavens,
And pour out unto you a blessing, until *there be* not *room* enough *to receive it.*
11 And I will rebuke for you the devourer,
And he shall not destroy the fruit of your ground;
Neither shall your vine * cast its fruit in the field;
Saith Jehovah *God* of hosts.
12 And all the nations shall call you blessed:
For ye shall be † a pleasant land,
Saith Jehovah *God* of hosts.
13 Your words have waxen bold against me,
Saith Jehovah [*God* of hosts.]
Yet ye say, What have we spoken against thee?
14 Ye have said, "*It is* ‡ vain to serve Jehovah:

† Hebr. the tithe. ‡ the heave-offering. § the nation, all of it. ‖ tithe.
* Or, be barren. † Hebr. a land of desire. ‡ vanity.

8. —tithes] See Neh. xiii. 10.
—offerings] See Numb. xviii. 19.
10. —food] For the priests. See טרף Prov. xxx. 8. xxxi. 15.
—not *room* enough] Immensæ ruperunt horea messes. Virg.
11. —the devourer] the locust, caterpillar, cankerworm, &c.
13. From this *v.* to the end of c. iv. *v* 3. the prophet expostulates with the wicked for their hard speeches; and declares that God will make a fearful distinction between them and the righteous.
—*God* of hosts] צבאות is supplied by Chald. and *ó*. MS. Pachom.

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" And what profit *is there* that we have kept his ordinance,
" And that we have walked mournfully
" Before Jehovah *God* of hosts?
15 " And now we call the proud happy:
" Yea, the workers of wickedness are set § up:
" Yea, they have proved God, and have escaped."
16 Then they who feared Jehovah spake
Every one to his neighbour.
And Jehovah ‖ gave ear and heard:
And a book of remembrance was written before him,
For them who feared Jehovah, and for them who thought on his name.
17 They shall be unto me, said Jehovah *God* of hosts,
In the day which I *shall* appoint, a peculiar treasure.
And I will spare them, as a man spareth
His son who serveth him.
18 And ye shall * again discern

§ Hebr. built. ‖ Or, hearkened. * Hebr. return and discern.

14. —walked mournfully] With prayer and fasting, in sackcloth and ashes.

15. —the proud] Those who behave themselves arrogantly against God.

—are set up] Are raised to prosperity, as buildings are to their height.

Those who spake thus seem to have expected an exact distribution of temporal rewards and punishments to good and bad men.

16. —gave ear and heard] Heard attentively.

—a book of remembrance] A beautiful allusion to the records kept by kings. Esth. vi. 1.

17. They shall be] Erunt. V. the *vau* being merely conversive.

—appoint] See c. iv. 3. So V. ℣. Ps. cxviii. 24. The period referred to may be the Roman war under Titus.

—a peculiar treasure] סגל Chald. *lucratus est collegit.*

18. —again discern] As your fathers did, when chastised by the Assyrians and Babylonians.

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Between the righteous and the wicked;
Between him who serveth God,
And him who serveth him not.

CHAP. IV.

1 FOR behold, the day cometh which shall burn as a furnace;
And all the proud,
And all that do wickedness, shall be stubble.
And the day which cometh shall burn them up,
Saith Jehovah *God* of hosts:
For it shall not leave them root or branch.
2 But unto you that fear my name,
Shall the sun of righteousness arise, † with healing in his wings.
And ye shall go forth, and thrive, as bullocks of the stall.
3 And ye shall tread down the wicked: for they shall be as dust
Under the soles of your feet,
In the day which I *shall* appoint;
Saith Jehovah *God* of hosts.
4 Remember ye the law of Moses my servant,

† Hebr. and.

—and the wicked] For the Hebrew form, see on Joel ii. 17.

CHAP. IV.

1. —root or branch] It shall totally consume them. A proverbial expression.

2. —that fear] Or, O ye that fear. Arab. Bahrdt.

—wings] Metaphorically, for rays. The disciples of the Messiah shall be preserved from the destruction by the Romans.

—go forth] To the pasture.

—and thrive] Some render the original word *exiliit*. See 6.

3. ye shall tread down] Ye shall know that they are wholly subdued.

—as dust] Some say that here is an allusion to the treading of mortar, made one part of sand and two of *ashes*. Harmer i. 179.

4. Remember] This precept well suits the last of the prophets. o. Ar. place this *v.* after *v.* 5. 6. and it forms as apt a

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Which I commanded him in Horeb
Concerning all Israel: *even* the statutes and the judgments.

5 Behold, I *will* send unto you
Elijah the prophet,
Before the great and terrible day of Jehovah come:

6 That he may convert the heart of the fathers together with the children,
And the heart of the children together with their fathers:
Lest I come and smite the land *with* a ‡ curse.

‡ Or. utter destruction.

conclusion as repeating the prophecy of Christ's harbinger. See c. iii. 1. "MS. Copt. also places this verse last." Mr. Woide.

5. Elijah] John the Baptist, who should come in the spirit and power of Elijah. Luke i. 17.

—day of Jehovah] When he shall take vengeance on the Jews by the Roman armies.

6. —together with] See עַל in the sense of *una cum* Gen. xxxii. 11: Amos iii. 15: where ὁ. have επι του οικου, which answers to επι τεκνα Luke i. 17: Hos. x. 14: where ὁ. have επι τεκνοις: Ex. xxx. 22: Mic. v. 3: where ο. have επι τους υιους. See Nold. עַל §. 9. That he may convert many. See Matth. iii. 5.

—the land] Three MSS. and one in the margin add כל: *all the land*: which is the reading of Chald.

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